The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 14.—WHOLE NUMBER 1106.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

JUNE.

1 Tuesday in Whitsun Week.
2, 4, 5 } Ember Days.
6 TRINITY SUNDAY.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 8.

NEBUCHADNEZZAR.

CHORUS.

On Zion's hill the trembling Hebrew knelt,
On Zion's hill, where God in glory dwelt;
And, on the morning and the evening air,
Like Angel-Music, rose the voice of pray'r;
While round and round, Seraphs with fiery sword
In glittering phalanxes, their vigils kept;
Guarding the holy mountain of the Lord,
On which, nor slumber'd eye, nor eyelid slept—
Zion! home of our fathers, and their shrine!
Where tabernacled, as with Light Divine
God's own Shechinah, from the Mercy-Seat,
Where, face to face, the winged cherubs meet—
Home of our fathers! would we ne'er had stray'd
From thee, where rested God's unsleeping eye;
Oh! would that 'neath thy Tabernacle's shade,
Thine exile children now could kneel and die!
God! Thou hast fill'd our cup with bitter tears,
And Judah's sovereignty is chang'd to years
Of bondage;—shall we never see again
Thy Temple's glory? Never hear the strain
Of worship from a people, all thine own,
Blend with Hosannas round the Burning Throne?
Weep for the glories of the Temple gone!
Would we could look on but a single stone
That pil'd the fabric, where Jehovah's Might,
As in a tabernacle, deign'd to dwell;
Thron'd upon incense, canopied with light,
And girt by hearts of loyal Israel!
Hush'd is the harp, the glory is departed,
And Zion's hill, for godless Bel deserted!

NEBUCHADNEZZAR.

Hark! to the mournful song thy captive brethren
Send, like sad echoes of the Dead, to wander
'Mid Zion's ruins, by Chaldæa made!
Where is thy Temple, Hebrew? Look on Bel!
Where are the gold and silver vessels, that
Thy rites abominable gave to God,
And I to banqueting? Where thy God—?

SHADRACH.

There 's not
In yonder captive horde, a voice that weeps
For prostrate Zion; but, like faithful friend,
Still chants the Spirit, tho' the Life be fled;—
God still holds dwelling-place within the heart,
Tho' rite be no more, and the altar—ashes!
There's not a chain that tolls its requiem
To Judah's freedom, but, like trump of doom,
Bespeaks the vengeance of our coming God!
Where is our God? The heavy cloud may travail
With its dark freight, thro' weary day on day,
Beware the hour 't will burst!

(While the Hebrew speaks, the muttering of distant thunder is heard accompanied by darkness. Shadrach sinks on his knees, as also his brethren; Nebuchadnezzar, with a shudder, buries his face in his hands.)

SHADRACH.

God! Thou art ever with us, from the day
The naked rock of Sinai Thou didst clothe
With thine all-ambient glory! Hear the pray'r
From voices Tyranny would bind to earth,
Yet worship gives to Thee! Why should we fear
The voice of man? 'T is lost, oh God! in Thine!

(A long pause. Thunder continues. Nebuchadnezzar slowly recovering from his terror, fixes his eyes on Shadrach.)

NEB.

Art thou a god or fiend; that thus thou sway'st
Supernal power to a captive's will?

SHAD.

Captive to thee, oh king! but to my God
A servant!

NEB. (with a violent self-struggle.)

Almost thou persuadest me—;
Yet no, He hath abandoned thee;—behold!
Thy brethren chain'd—

SHAD.

Chains to be burst, oh king!
By the same Hand that laid proud Pharaoh low,
And broke the festering bondage of long years!

NEB.

Freeman or slave—!

SHAD.

Apostate to the God
Thou ownedst once; He hath forsaken thee!

NEB. (starting from his throne in a rage.)

Kings parley not with slaves. Hence, to the flames
With Judah's captives!

CHORUS.

Oh God! our fathers cried to Thee; nor cried
In vain. Whether amid the wilderness,
Or the bright glories of Thy Temple's pride,
They call'd on Thee, to guide, to save and bless!
And Thou wast with them when the Ammonite
Threaten'd their armies; as the clouds of Night
Eclipse the stars; and Sisera's vaunting sword
Defied the chosen of the Lord;—
We never called on Thee, oh God!
Whether we trod
Amid the burning desert—'neath the shrine,
Or writhing under the oppressor's rod;
But ready succor came to us;—'t was Thine!
From the doom'd cities of the plain,
Doom'd by the flames relentless of Thy wrath,
That living soul might tenant ne'er again,
Our father, Lot, Thou leddest in the path
Of safety forth; where Ruin, falling,
Clothed in her fiery garb appalling,
Came down, like meteor, for Destruction given,
The flaming sword God's Right Hand drew in Heaven;—
Parent and child, one dreadful holocaust,
Within the spiral labyrinth for ever lost!
Turn, turn thy weeping eyes, oh Judah! there;—
Lo! like a comet, with its fiery hair,
The Burning Bush sends forth a quenchless stream,
Turning the Desert to a living flame;
Girding th' embosomed glory with a zone,
Bright as it came from the Eternal Throne,
Flashing on each angelic face
The light that, ocean-like, for ever rolls thro' space!
Alone the Prophet stood;
Hurtless amid that fearful ordeal past,
For, 'mid the solitude,
Th' Eternal, as a shield, was round him cast!
Behold! 'mid thunderings,
Old Sinai rears her summit hoary;
And lightning round unfolds her crimson wings,
Meet canopy for God's descending glory;—
Yet there, tho' all the terrors of the Host
Angelic round the mount assembled were,
That earth seemed like a fiery ocean, tost
By flames volcanic bursting from their lair,
Earth-bound; tho' round the people knelt,
Before the God they could not see—yet felt;
Tho' voiceless mutterings escaped for pray'r,
And the dim eye was upward turn'd,
Terror bent down to earth, in very fear
Of the great glories that around them burn'd;—
Yet, not in Israel
A single life there fell;
For Thou didst with Thy Power Mercy blend,
And, tho' a God, didst deign to be—a Friend!

HIBERNICUS.

(To be continued.)

Selected Matter.

From the Scottish Ecclesiastical Journal for April.

Notes on the History of the Scotch Communion Office.

Concluded.

Nine years afterwards, the Office was revised afresh, at a time when, according to Skinner, (ii. 682), "there was no contention or difference about it." William Falconar, Bishop of Moray, and Primus, who had been ordained, when a youth of much promise, by Bishop Dunbar in 1728, and was like-minded to his namesake in temper and doctrine, undertook the task in 1764. The Consecration rubrics were conformed to those of the English book—except that "Presbyter" was retained, and that for a second Consecration the Invocation was made necessary: "To all Bishops, Priests, and Deacons," became the reading in the prayer for the Church. In the Invitation, the clause about "this congregation here gathered together," was omitted. "All glory be to Thee," was inserted, together with the Post-Communion Address, which greatly resembles this ancient Spanish form:—

"Refreshed with the Body and Blood of Christ, and likewise sanctified, let us give thanks to God, the Father Almighty: that having the same refreshment and sanctification here and in the world to come, we may attain to glory:—by Thy Mercy, O Blessed Lord God, who dost live and govern all things, world without end" (*Lit. Mozarab*, in Martenne, *de ant Eccles. Rit.*, i. p. 476).

But the main feature of the Office of 1764 is the omission of "so that we receiving," &c., as superfluous, and the alteration of the Roman form, "may be to us," into "may become"—as a nearer approach to Christ's own words, and to the form used by the Ancient, and still by the Eastern Church. In the next year, 1765, this revision was republished under the care of Bishop Robert Forbes. The work of these two Prelates received full Episcopal authority; but their text has not been altogether inviolate.—Bishop Alexander of Dunkeld is said to have made several alterations; for instance, if the copy from which we quote (Hall's *Fragm. Lit.*, v. 217) were really his, he introduced into the Exhortation a long passage about the Sacrifice of the Cross, and the "Eucharistical commemorative Sacrifice" which Christ ordained "to plead the merits of it." He greatly amplified the Preface, and increased the number of proper Prefaces, used the sign of the Cross, lifted up the Sacrament, added the "Holy things for holy persons," and provided another Post-Communion Hymn. He also provided a form for administering the reserved Sacrament, in the times when large congregations were forbidden by the law.

Bishop Abernethy Drummond, in his edition of 1796, begins the Consecration thus:—

"All glory be to Thee, Almighty God our heavenly Father, for creating man after Thine own image, and graciously giving him the enjoyment of Paradise; and when he had forfeited happiness both for himself and his posterity by transgressing Thy commandment, that Thou of Thy tender mercy," &c.

This was mainly borrowed from the Apostolical Constitutions (Bingham, B. xv. c. 3, §1). He inserts "spiritual" before "body and blood" in the Invocation, and, copying St. James's liturgy, introduces the Lord's Prayer with the words, "In whose sacred name vouchsafe us, with freedom, without condemnation, and with a pure heart to say." Moreover, he inserts the words, "and oblations," in the prayer for the Church, as in the English Liturgy, and adds a rubric, "The words—*to accept our oblations, and*—are to be omitted when there is no Communion;" and also prescribes the omission of "alms," when the money given is for the support of the Clergy—*i. e.* "not alms, but a debt (see 1 Cor. ix. 7–15)." The words "and oblations," are generally still retained; so that the Office, like the Alexandrian Liturgy, contains two oblations of the elements. This edition of 1796 also inserts, after "any other adversity," a sentence to be used when any "desire (or, are recommended to) the aid of our prayers." The edition of 1800 inserts, "meekly kneeling on your knees." But no edition with which we are acquainted reads, "Draw near *with faith*," or prescribes, with the English Office, that the celebrant in beginning the preface "shall turn to the Lord's Table."

We need hardly add that, although no important variation from the revision of 1764 has ever been practically established, the non-existence of a synodically-authorized text of the Scottish Office must be generally felt to be a defect in our system. But it is, on the whole, the book of Falconar and Forbes, which the Church endowed with a canonical precedency, in the Synods of Aberdeen, Laurencekirk, and Edinburgh (1811, 1828, 1838)

And now let us inquire, What are the "sufficient reasons" (besides the affinity of the Office to the book of 1637) for this thrice-repeated act? We believe they are these two—Nationality and Primitiveness. The first was expressed by Bishop Rattray, in words already quoted. But, forcible as it is, the second far surpassed it.—What is the secret of that rich and solemn beauty which has fascinated so many on their first acquaintance with the Office? Surely this—that it is full of the old Church spirit:

"The scent of water far away
Upon the breeze is flung."

It carries men back to the lustrous period of Nicene and ante-Nicene sanctity. "Thy Holy Gifts, which we now offer unto Thee"—how do those words recall to us the august solemnities of the undivided East and West! the Hierosolymitan—

"We offer to Thee this awful and unbloody sacrifice, beseeching Thee not to deal with us after our sins;"....

the so-called Clementine, which Bishop Wilson incorporated into the Sacra Privata:

"We offer unto Thee, our King and God, this Bread and this Cup:"—

the Gallican, perhaps used by St. Columba and the early Scottish Church:

"We lay on Thine altar the Sacrifices of Bread and Wine; we, observing His commandments, offer to Thee the holy gift of our Salvation."

Or take the prayer for sanctification of the elements, and compare it with the prayers of Constantinople and Alexandria:

"Send down Thy Holy Spirit upon us, and upon these gifts lying before Thee. Make this Bread the precious Body of Thy Christ, and that which is in the cup, the precious Blood," &c. "Send down from Thy holy height,.... the very Paraclete, the Spirit of truth, the Holy, the Lord, the Lifegiving,.....in nature One, in powers manifold, the Fountain of Divine graces, ...on us and on these loaves and cups, that He may consecrate and perfect them,........ and may make this Bread THE BODY, and this cup THE BLOOD."

We have not space for longer illustrations; nor can we enter at length into the theological questions which surround the Altar Service.—This much, however, we will say, that the true idea of the Holy Eucharist, according to the ancient Church and to our own, is that of *efficacious representation.* Alexander Knox (*Remains*, ii. 165) quotes L'Arroque, saying, that the Fathers regarded the Eucharist not as "an image without operation, but an image replenished with all the virtue and efficacy of His Body and Blood,....clothed, if it may be so said, with the majesty of His Person." This is in strict accordance with the language of those divines who would sympathize most strongly with the Scottish Office. They regard this Sacrament as the substitute of our Lord's Person; and the celebration which belongs to it as counterpart of His heavenly Liturgy. And thus two principles seem to be realized—two sides of one vast truth—our Mediator's perfection, and the reality of His instruments. For thus the Eucharist depends upon His agency: and *therefore* it operates, not subjectively alone as a *memento*, but objectively as the representative of the Incarnate Word, our Sacrifice and Sustenance. And thus are the elements a sacrifice, because by them are pleaded and exhibited to God the Body and Blood of the Divine Oblation; and they become thereupon a Communion, because Consecration makes them to be that Body and Blood in spirit, effect, and virtue If there is anything certain in Church history, it is, that the Scottish Office was framed by men of this belief. If there is anything true in Church principles, it must surely be a doctrine which regards the seen as the outward working of the Unseen—the Offering as setting forth "the Altar on high"—the Food as uniting us to Christ's ascended Manhood.

It is because we value the Scottish office—because we think its ground so sure on the "strong foundations" of the Church—that we would earnestly deprecate all immoderate statements, and all approach to vehemence of tone, in works written for its defence. And we deeply regret to find in Mr. Forbes's yet unfinished treatise, which we have referred to above, several passages tending to produce scandal and disquiet, instead of confidence and sympathy. We hope that a writer who displays in some places, as in pp. 10–14, 170, considerable candor and reverential earnestness may reconsider the opinion which he expresses in p. 51, that to use "pure wine" is at least *as bad as to withhold* "the cup from all save the celebrant." We profess no sympathy with the objections, whatever they be, to Mixture. To say nothing of the Primitive Church, it is at least highly probable that the cup in the "Holy and Spotless Hands" was a cup of wine and water. But if the mixture be "ESSENTIAL to the obeying Christ's command" (p.23), is the *hour* of celebration non-essential? or ought we not at least to use unleavened bread, in defiance of all antiquity? We appeal, then, to Mr. Forbes's sober judgment, whether this be a case for quoting, as he does, the awful text about "the mote and beam." Nor do we think him accurate respecting the use of "Presbyter" in the Scottish Office. He ascribes it to Bishop Sage's Cyprianic erudition, whereas it was the reading of the first Scotch Liturgy. Again, we desiderate a *benignior interpretatio* of the English Office than is found in pp. 157–161. It surely contains an implied thanksgiving for God's "tender mercy"—an implied prayer for the blessing of the elements—an implied oblation in the doing of what Christ did, besides the express preliminary oblation after the presentation of the alms. It is true that the objectionable passages to which we have now alluded, occur in the first part of Mr. Forbes's treatise, which was published "more than seven years ago, in a time of great distress and anxiety, which may account for the tone of some parts of it."—(Preface to Part II.) But still we find in the Second Part (which contains a great deal of patristic information, and some criticism of Roman and Lutheran dogmas), not a few attempts to express the inexpressible, and some truly startling passages left unexplained. For instance, Section 5 is to prove "that the wicked do *truly*" eat and drink the Body and Blood, which he affirms to be "received with the hand and mouth," while he denies it to be ubiquitous. No reference is made to the 29th Article; nor are we told that "the Body of Christ," like the word "Sacrament," admits of different senses. "The Body" may be used for the "Sacramentum," or for the "res Sacramenti," *i. e.*, the inward grace. We may refer to Johnson (*Unbl. Sacrif.* i. 450–457), and Wilberforce on the Incarnation, p. 552. The remainder of his work, Mr. Forbes tells us, "is almost entirely composed of passages from the Fathers." But something more than this will be required for the support of a principle. Simply to republish ancient *dicta*, be they true as the Nicene creed itself, without striving to connect them with present questions and perpetual wants—what is this but antiquarianism? To repeat, without sufficient explanation, words and phrases to which a doubtful or a wrong sense has come to be attached—what is this but to perplex and alarm—perhaps to repel or mislead?

It is, indeed, a solemn thing to touch the question of the Scottish Office, with a view to those difficulties and misgivings which its name recalls even yet to many minds. There is need of much forbearance, and mutual explanation, and careful search for accurate phraseology. Yet still, we think, a humble follower in Bishop Jolly's track has now some special opportunities, inasmuch as the connection between Sacramentalism and the Mediation is more and more perceived. He need not despair of showing that the Scottish Office, and the teaching which it symbolises, are really evangelical. Are you anxious, he may ask, to be secured from the curse of formalism, and to rest alone on the work of Christ? Read the 4th chapter, at least, of Jolly's "Christian Sacrifice," or the conclusion of the admirable "Address by a Layman;" or listen to Falconar the elder, saying (in letters of 1721, 1722)—

"'Tis by the grace of the Gospel, conveyed through the Ordinances, that men are saved:" the Ordinances being "the media in and through the pious observance of which, Christ, the Blissful Benefactor, is pleased to apply those acts of pure grace, betwixt which and the utmost piety there is no proportion."

Or consider whether the whole Office does not breathe the spirit of that beautiful Gallican prayer—

"Be present, be present, Jesu, the good High Priest, in the midst of us, as Thou wast in the midst of Thy disciples; sanctify this oblation."

Are you jealous for the One Atonement? This Office will speak to you of "the all-sufficient Sacrifice." Do you stumble at the last words of the Invocation? Then must you needs recoil from our Lord's own words, "This is My Body." Do you suspect the Office of Romanism? Remember the antitheses familiar to our divines between the *natural* and the *mysterious* Body, the *substantial* and the *effectual* Presence, the *personal* and the *representative* Sacrifice. Remember that the last revisers of the Office were careful to deepen its *anti-Roman* character; and that a Romanist might possibly accept the English form, but would be absolutely *repelled* by the Scottish. Are you, lastly, afraid of diverging from Anglican belief? Consider what is truly Anglican. Examine the Office of 1662 by the known opinions of those men, from whom the Church of England then received it. Compare the Scottish rite with the prayers drawn up by Jeremy Taylor in the troubles of the great Rebellion; with the American Liturgy, which so nearly resembles it; or with such a prayer as this, used at English Coronations—

"Bless, O Lord, these Thy gifts, and sanctify them to this holy use, that by them we may be made partakers of the Body and Blood." . . .

We shall not here recite the well-known list of English testimonies to the doctrines clearly expressed in the Scottish Formulary. We are not drawing up a catena of the great divines. Perhaps the best-known saying is Horsley's, which amounts to this—that the (English) Office of 1662 is good, but the Office of 1764 is better. A dictum of Bishop Wilson's, less known, is worth recording—

That "the true and full notion of the Lord's Supper is—a religious feast upon Bread and Wine, that have been offered in sacrifice, and are become the mysterious Body and Blood" (*Works*, iv. 119).

In fact, the cause of the Scottish Office is the cause of Anglo-Catholic theology. It is the genuine English Churchman (to quote from the respected Layman already referred to)

"Who truly fraternizes with us, and regards us with peculiar feelings of sympathy and affection, very much on account of the primitive character of this portion of our Liturgy, and the doctrine . . . . which it involves, because it accords with the view which he attaches to this Sacrament, *and which his own Liturgy is held by him to import.*"

Meanwhile, the acknowledged excellence of the Scottish Office does not make us undervalue the Office in the English Prayer Book. The essential doctrine in the two is *identical.* Our Canons, which recognize the validity of both, virtually affirm their doctrinal identity. The Church of England, which holds full Communion with us, virtually affirms the same. For the only true explanation of the differences which exist between them, we must look to the varying circumstances of the times in which they were respectively compiled, rather than to any real divergence in the views or principles of the compilers.

From the New York Ecclesiologist for May.

The Choral Service of the Church.

Paper read by Mr. E. M. Peck, at the January Meeting of the Society.

In endeavoring to prepare a paper on such a subject as this—one which presents so vast a field for study and contemplation—one which must be of such deep interest to every Ecclesiologist—I feel at a loss how to bring within the limits of a single essay a portion which will be complete in itself, and at the same time of general interest to those who hear me. It would be impossible for me to enter into all the minutiæ of the subject, to answer all the objections brought against it, or even to present all the arguments in its favor. I will endeavor, therefore, to give as rapid a sketch as possible of its history, and answer a few of the more obvious objections to certain parts of it.

The use of music in religious worship is coeval with society; in the infancy of nations its very first attempts were devoted to religious exercises. In the earliest mention in the Holy Scriptures of a *form of worship*, we have an account of the singing of a song of praise to God, in an antiphonal manner, by Moses and the children of Israel, and Miriam the prophetess. Beside this, the sacred volume contains three other songs, or psalms, composed by Moses, which formed a constant part of the daily service of the Jews, viz., the 92d Psalm, the psalm sung on every Sabbath day; the song sung when God had pleased to give them water in the wilderness; and the song of Moses when about to resign his government to Joshua. These psalms enable us to estimate the high degree of musical skill possessed by Moses, and communicated by him to the children of Israel. The daily services which he established remained unaltered until the reign of David. The cultivation of religious music was promoted by institutions established for the education of those who were to engage in the sacred profession. All the high endowments of "the sweet Psalmist of Israel," "the man after God's own heart," were exerted in promoting the dedication of music to the worship of God. He composed three sublime psalms for the service of the sanctuary; he personally superintended and participated in the musical service; he added to the number of singers and of instruments by which it should be performed; and arranged the singers and their several parts. In the reign of his successor it attained its highest perfection. At the dedication of the Temple, God was pleased "to signify by a marked token His approbation of the mode by which, in all the pomp of ceremonial magnificence, and the full pomp of a resounding chorus, Solomon ushered in this high and holy festival." [Latrobe.] "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For He is good, for His mercy endureth forever; that *then* the house was filled with a cloud, even the house of the Lord." [2 Chron. v. 13.]

A long period of gross idolatry followed the brilliant reign of Solomon. Some few kings walked in the way of David, and applied themselves to the restoration of the music of the Temple. Thus of Josiah it is said, he restored "the singers, the sons of Asaph, to their place, according to the commandment of David and Asaph and Heman and Jeduthun, the king's seer." [2 Chron. xxxv. 15.] The practice of music, as a part of their religious service, must still have been continued, and have acquired great celebrity, at the time of the Babylonish captivity. The conquerors required "one of the songs of Zion," [Ps. cxxxvii.,] one of "the Lord's songs." After their return from the captivity many of the former arrangements were restored. In the seventh month after their return to Jerusalem, "the people gathered themselves together as one man," to Jerusalem; and the presence of singers is especially noticed.—When the foundation of the Temple was laid, "the priests in their apparel, with trumpets, and the Levites, the sons of Asaph, with cymbals," were appointed to "praise the Lord, after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth forever towards Israel."—[Ezr. iii. 10, 11.] The desolation which befel this nation precluded all further improvement in music.

The manner in which the service of the Temple was performed has been the subject of inquiry by many learned writers. The result of their search shows so striking a similarity between the old Temple service and our choral service, that I shall introduce here some of the points of resemblance, in the hope that they may prove interesting. In the first place it is supposed that the choir was composed then, as now, of singing men and singing boys; for in 1. Chron. [xxv.] we read that the sons of Heman "were under the hands of their father for song in the house of the Lord, with cymbals, psalteries and harps, for the service of the house of God. So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred, fourscore and eight. And they cast lots, ward against ward, as well the *small* as the great, the teacher as the scholar."

Again, as Nehemiah [xii.] tells us, "In the days of David and Asaph of old there were chief of the singers," corresponding to the precentors of our day. In 1 Chron. [xv.] we read that "Chenaniah, chief of the Levites, was for song; instructed about the song, because he was skilful." The singers were generally Levites, and stood in the desks while they sang, and the singing boys stood directly under them; as at present, in the cathedrals, the canons and lay vicars occupy stalls; while the choir boys are placed directly beneath. Part of these singers and their boys were placed on one side of the choir, and part on the other, over against them, that so they might take their parts by turns.—Thus, after their return from captivity, there were "the chief of the Levites, Hashabiah, Sherebiah, and Jeshua, the son of Kedmiel, with their brethren over against them, to praise and give thanks according to the commandment of David, the man of God, ward over against ward." [Nehem. xii. 24.] Again, as to the dress, "David was clothed with a robe of fine linen, and the singers and Chenaniah the master of song with the singers." [1 Chron. xv. 27.] And at the solemn induction of the ark into the oracle, "the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, stood at the east end of the altar." [2 Chronicles, verse 12.] As they were placed in this order, ward against ward, with one precentor, or perhaps with two, so they sang in their turns, or answered one another, and therefore it is very probable that one side sang one verse of a psalm and the other side sang the other. They had, as in the cathedral services, various ways of singing. Sometimes, as in our singing or saying the Creed or the Lord's Prayer, all began together; sometimes the people answered in a low voice, as in the Confession, and sometimes in a louder voice, as at the Gloria Patri. Many minor points of similarity might be noted here, but it would, I fear, extend my remarks to an undue length

At the commencement of the Christian era the music of the Jews had lost the high degree of perfection which characterized it in the times of David, Solomon and Josiah; the chant was, however, still retained. When our blessed Saviour came to gather a Church unto Himself, He complied with all the customs and ceremonies of the Jews which were not unlawful, and gave a positive command that some of them should be observed in a most solemn manner unto the end of the world. The blessing of the bread, taking, eating, breaking and distributing thereof, together with the cup, is retained, in every particular, as it was used by the Jews, especially at the Passover. Our Saviour, the night on which He was betrayed, sang a hymn before He went to the Mount of Olives. His strict conformity with the Jewish custom has induced the reasonable belief that this hymn was the Hallel, which was always sung by the Jews at the conclusion of the Passover, and which consisted of the 113th and the five following Psalms.

After the apostles had received the inspiration of the Holy Ghost, they daily frequented the Temple at the hour of prayer, and joined in its service. As they did not abolish the duty of singing psalms, but recommended it, there is no reason for supposing they had adopted a new method of singing. Calvin says, "I doubt not that from the beginning, the primitive Church followed the Jewish use in the singing of psalms; the apostle exhorts the Ephesians to speak to and admonish one another in psalms and hymns and spiritual songs, and he speaks to the Colossians in the same manner; in both places he recommends this duty which was so much practiced by the Jews. As he gives no particular directions about the manner thereof, so he leaves it to be continued as it was practiced before." Pliny in his account of the behavior of the primitive Christians, represents them as having retained this custom in time of persecution, when singing would have been improper,—"Soliti sunt carmen Christo, quasi Deo, dicere secum invicem." The whole conduct of the apostles and primitive Christians would induce the conclusion, that they would retain all those parts of the Jewish ceremonial which were not connected with ordinances abolished by the death of Christ. "It has been long ago abundantly shown by able authorities," says Jebb, "that the outward government of the Christian Church was, by Divine guidance, modelled upon that elder pattern. Some of the accessories of divine worship themselves—the lights, for instance, universally placed upon the Christian altars—were adopted from a practice in the synagogue, a significant emblem of the temple candlestick. The white garments also of the ministers were adopted from the same source. And in the more spiritual parts of the worship, the early Church imitated the example of our blessed Lord, who formed that prayer which He taught His followers, out of petitions which had been long used already by the Jews. They continued the use of those psalms which formed the groundwork of their ancient liturgy; and this continued use became one of the chief characteristics of Christian worship."

Antiphonal chanting was adopted by S. Ignatius into the use of the Church of Antioch, of which he was bishop, at the close of the first century. At the time of Constantine, music was established in the Christian churches, a regular choir was appointed, the services arranged, and hymns used at Antioch. In the year 370, S. Basil, Bishop of Neo-Ceasarea, who introduced it into his church, states that it was the practice of the churches of Egypt, Libya, Thebes, Palestina, the Arabians, Phoenicians, Syria, (of which Antioch was the mother Church,) Mesopotamians, and, in a manner, all that reverenced the custom of singing psalms together. In the reign of Theodosius, about the year 374, S. Ambrose introduced from Antioch into his church at Milan the chant termed, after him, the Ambrosian chant. The improvement of choral music was the object of the anxious attention of Gregory. The Gregorian chant derives its name from him. He increased the ecclesiastical modes from four to eight. Hence arose the eight tones of the Western Church commonly called the Gregorian chants, to which, in later times, another was added, called the irregular tone. The authentic tones were the 1st, 3d, 5th, and 7th, the plagal were the 2d, 4th, 6th and 8th. Most of these chants, however, have modifications of considerable antiquity, the melody being considerably varied in the second strain. These variations are styled endings. Thus the first tone has six endings, the third tone four, the fourth four, the fifth tone two, the seventh tone five, and the eighth tone two; the second and sixth tones have each but one ending. So that in fact there are twenty-six Gregorian chants for the psalms, including that called irregular. Gregory introduced a new species of chanting, termed, from its gravity, *canto fermo*, in which the notes are either all of a length, or at least of no stated measure as in the cathedral service of the present day. He settled the liturgy by canons, and and having selected the early ecclesiastical chants, arranged them in the order afterwards generally adopted throughout the West. He encouraged the cultivation of Church music by establishing a singing school, which continued 300 years after his death. The music of the first ages of the Church consisted in a plain or simple chant of unisons or octaves. According to Venerable Bede, S. Germanius introduced into England the rites of the Gallican Church. S. Austin, upon his arrival, came with his companions in procession to their first audience of King Ethelbert, in the Isle of Thanet, singing litanies; and when they entered the city of Canterbury they sang a litany, and at the end of it a Hallelujah. In the seventh century Pope Agatho despatched John, precentor of St. Peter's at Rome, to teach singing to the monks at Weremouth. Church music was greatly promoted by Alfred, who was himself a considerable proficient on the harp. It is said that he founded a professorship of the science at Oxford. S. Dunstan, who flourished in the next century, presented organs to several churches, and rendered other essential service to sacred music.

After Gregory's time the church tones became corrupted by expansions and developments; but the simple unexpanded forms have persisted still; were adopted into the practice of the Church of England at the Reformation, as well as by the Lutherans and others; were in exclusive use for the psalms until the great Rebellion; appear exclusively in all the books professing to be directories for divine service down to 1730: were the basis of, and may be traced in most of the supposed newly invented chants of the eighteenth century; and, indeed, must form the model of any system of chanting which involves the recitation of psalms by the congregation in an antiphonal manner. The cathedral service was adopted in the royal chapels, in the collegiate churches, in many of the chapels of the colleges. At the Universities, and in other places of divine worship, choirs were established, and ample provision made for rendering them effective, and securing an equally solemn and perfect celebration of the service. The choral service was also, before the Reformation, adopted generally in parochial churches. Many of the greater parishes had choirs. Sir Thomas More is said to have put on a surplice, and sat with the choir in the chancel of the church at Chelsea. The difference between the ordinary parochial and cathedral services seems to have consisted rather in the degree than in the principle. Metrical psalms in churches were not used before the reign of Elizabeth. They were introduced by those Protestants who had been exiled in the low countries and Geneva during Queen Mary's time. The compilation of metrical psalms by Sternhold and Hopkins was not originally intended for use during the Church service, as their very title shows.

To be continued.

From the Banner of the Cross.

Bishop Doane's Address

AT THE FUNERAL OF THE REV. DR. BARRY:

In St. Matthew's Church, Jersey City, Friday, April 23, 1852.

A son. A brother. A father. Ogilby. Croswell. Barry. Within a period, short of thirteen months, to have stood by their new graves! What wealth of heart, in three such friends! What poverty in their bereavement! What a world, where such are garnered! What a world, whence such are taken! What vacant places in our hearts! What magnets to allure us to them; where they sleep, in Jesus! Merciful God, make us thankful, for these treasures of Thy love! Make us patient, in the pang of their bereavement! Make us fit to be with them, with Jesus Christ, Thy Son!

Arrested, in the urgent duties of my visitation,* by the sad summons to the death-bed of my Master; and brought, at a day's notice, a long journey to his burial, I have nothing with me, but my bleeding heart. And I can do nothing, but let it drop its sorrow upon yours. When I was summoned, from my visitation, in November, by that messenger of mourning, the magnetic telegraph, to, what was then supposed, the death-bed of our beloved, I promised his excellent Assistant,† who has labored with him, in the Gospel, as a son with his father, that, when the sad hour came, I would speak a few words, at our father's grave. Day after day, and week after week, I waited for the summons. But God did not take him, then. He was spared, to dry the tears of his domestic darlings; and to go, in

* The message of sorrow found me, on Thursday, 22d April, at Middletown, at noon; and I was obliged to return to Burlington, before I went to Jersey City, to attend the funeral service, on Friday, at 3 o'clock.

† The Rev. J. J. Bowden.

and out, again, among the people of his pasture; and to cheer and animate his Bishop and his brethren, by his presence and participation, in the latest council of the diocese.

There are many here, who will recall that solemn service, when we came together, at the re-opening of this holy house;‡ and he stood up, among you, in the majesty of meekness, his man's heart melted into tears. And, by none, who marked the high heroic energy, which urged him, at whatever cost, of health and life, to stand beside his Bishop, and lead his brethren,§ when a wrong was brought upon the one, and threatened to the other, will the sublime example of his martyr manliness be ever lost. And, so, he was made up. A lion, and a lamb, combined. An utter fearlessness of every consequence; when duty called for it. A woman's tenderness; when love or pity touched his heart. Approved to be the truest man, in this; that he was the tenderest.

Edmund Drinan Barry was born, a few miles from Kinsale, in the extreme south of Ireland, on the 11th of November, in the year of our Lord 1777. He had, thus, not half completed his five and seventieth year. His parents, on both sides, were among the most respectable families, in the county of Cork. But, his father was the victim of oppression, by a rich and powerful neighbor. The family estate was the subject of contention. At the early age of six or seven, the subject of our tears, remembered an assault, of armed men, courageously and successfully resisted, by his father, some friends, and his domestics. And this was followed by an interminable suit, in Chancery. To all his children, in the midst of all his troubles, he endeavored to extend the benefits of education. His third son, Edmund, he destined for the University. After a full course of preparatory instruction, under the best teachers in the country, at Castlemartyr, Cloyne and Youghall, he entered Trinity College, Dublin, on the 24th day of May, 1793; being then in his sixteenth year. Admission, here, was on a strict examination. Of more than sixty, thirteen were accepted. A characteristic trait of his transparent simplicity, was manifested, in this connection. A printed programme, at the College gate, announced the names of the successful candidates. The crowd, which gathered round it, made it inaccessible, to some, that were most concerned, in it. A considerate gentleman, who had a place near by the card, read out in a loud voice, the names which it contained. When, after a few, which came before it, he proclaimed the name of Barry, the instinctive exclamation of that perfect unreserve, which was as fresh, at seventy-five, as at fifteen, was, "That is *my* name!"—to the amusement of the by-standers, not more, than, to the confusion of the youthful speaker. His College life was honorable and happy. But its brightness was to close, in clouds. The concluding years of the last century were most eventful, for Ireland. Grattan, Curran, Emmett, O'Gorman, were in the fiercest of the fight, for liberty. The spirit spread throughout the land. Fraternities were formed: and a great movement, for independence and freedom, was in progress. The students of the University were not uninterested. Their youthful spirits caught the genial flame. Political societies were formed. Young Barry joined himself, to one of them. This was the pledge he gave. "I do promise, that, I will, as far as in me lies, promote a fraternity of sincere affection, among all right-minded Irishmen. I also promise, that I will, as far as in me lies, promote a free toleration of religious principles, among all Christian denominations, of every kind." This was in 1798. The existence of such associations came to the knowledge of the Government of the University. Of course, they would suppress them. Such was the determination of its Chancellor—Lord Chancellor also of Ireland,—the Earl of Clare, Lord FitzGibbon. On a given day, he appeared, in his official robes, duly attended, in the immense hall, densely crowded, by a standing, silent, multitude. Twenty-four of the fraternizing students had been selected; and, from them, the names of all were to be obtained. Arranged, in the alphabetical order of their names, the first was Barry. At the first call, he remained in perfect silence. When it was repeated and reiterated, by those about him, he "crept slowly along," in his own expressive language, "like the reluctant truant, called to school, till he came, face to face, before the Lord Chancellor." "Mr. Barry, do you know anything about the existence of political societies?" "I do, my Lord!" "Do you yourself belong to any of them?" "I do." "Pray, how many are there in your own society?" "Thirteen, my Lord." "This is a matter of great magnitude, at the present time; and you are called upon to give the names of the other members." "That, I cannot do, my Lord. I think it would be highly dishonorable, to do so. I would answer any question, in regard to myself." "You must not hesitate to do it, sir." "I think, my Lord, there is no earthly power that could oblige me to do it; so dishonorable do I think it." "If you do not give these names, you are to be severed from this University, on account of your contumacy. Your prospects, however promising they may be, will be darkened, forever. And, look, you are amenable to the military law, which now prevails, in this country. As soon as you leave this place, you are liable to be arrested." "I am willing to encounter all the evils of that alternative, rather than disgrace myself, my Lord." A gentle movement of the Chancellor's hand dismissed him from the audience. The twenty-three were faithful to his lead. Where a man leads, men will follow. He escaped, in a sailor's garb, to his native neighborhood. The consequences of his conduct were visited on his father; though unconnected with the movement. His property was destroyed by fire; and he, himself, dragged before a Court Martial: honorably acquitted; and ruined.

In these distressing circumstances of his country and his home, young Barry came to the determination, to seek his fortune, in a foreign land. In May, 1799, he embarked for New York. The yellow fever was then raging. He repaired to Staten Island: where, under the kind patronage of the Rev. Dr. Moore, afterwards the excellent Bishop of Virginia, he was successfully engaged in teaching. In 1800, he took charge of the Academy, at Elizabethtown; which flourished greatly, under his direction. It was here, that he was "moved by the Holy Ghost," to the office and work of the ministry: and commenced his studies, in theology under the care of Dr. Hobart, afterwards the illustrious Bishop of New York, and the Rev. Dr. Beasley, then the Rector of St. John's Church. In 1803, he became the principal of the Protestant Episcopal Academy, in the city of New York; and, in the same year, was ordained Deacon, and, in the subsequent year, Priest, by the venerable Bishop Benjamin Moore. He continued in the charge of this admirable Institution, thirteen years; raised it to the highest celebrity; and extended the benefits of sound learning and religious knowledge to hundreds and hundreds of pupils; three of them Bishops of the Church; a great company of them preachers of righteousness; with a host of laymen, eminent in every department of life. It may be doubtful, if any teacher ever was more successful, in attaching his pupils to himself, in imbuing them with high and holy principles, and impelling them forward in the path of duty and honor. To him, his kindness, his influence, his example, the present speaker chiefly owes it, under God, that he has had a part "in the ministry of reconciliation." The partiality of his dear and venerable master habitually designated him, when he was not yet ten years old, for the sacred office: and he never ceased, during the twenty years of their relation to each other as Presbyter and Bishop, to dwell with affectionate delight, on the period of their connection, as master and as scholar; now six and forty years ago: and to trace out the course of providential orderings, which had so intimately knit, and consecrated, their re-union. For a time, Dr. Barry officiated, as an Assistant Minister, in the French Church Du St. Esprit, in the city of New York: preaching, in the afternoon, in English; and, for a year, he officiated at Jamaica, Long Island. But, his chief work and labor of love, in the sacred ministry, in connection, still, with the direction of the Episcopal Academy, was here; where his life has closed, and where his ashes are to rest. In 1809, he introduced the service of the Church at what was, then, Paulus Hook, now Jersey City; where the inhabitants were but a handful. With what a blessing, how many hearts, that have been trained by him, for heaven, will witness for him, at the last. How deeply all must feel, who look upon this noble church, and numerous congregation; the harvest of the seed, which he went forth, and sowed, with tears. In 1816, he went to Baltimore, where he established, and, for eight years, successfully conducted, a large and influential school. In Baltimore, as in New York, hundreds and hundreds of pupils rise up and call him blessed. Overtaken by misfortune, there, in the depreciation of the landed property, in which his earnings were invested, he returned to the scene of his old labors, in 1824. For twenty-two years, he continued his Academy in New York: making his whole academic life, a period of fifty years. Doubtless, he was the veteran of his profession, in America. No one, in this country, has ever, it is believed, been master, to so many scholars. And, it may be said, without the fear of contradiction, that, in all these thousands upon thousands, there was never one, that was not proud of, and did not love, his master: never one, who has not handed it, to children and to children's children, as an heir-loom, that he had been a pupil of Dr. Barry. When he returned to New York, he resumed his duties, here; continued to devote himself, in season and out of season, to the care of souls, in addition to his arduous work, as teacher, until his health and strength began to fail, and you relieved him from the burden, while you justly continued to him, the honor, of the Rectorship; and never ceased his care, his labor, and his diligence, to the utmost reach of his ability, until severe disease compelled him to desist. The whole duration of his labors was seven and thirty years. I cannot better sum up this brief and rapid sketch, and at the same time set before you, with more truth and faithfulness, the religious portraiture of our beloved, than, in the words, with which, in 1849, he closed a personal sketch, prepared for a dear friend; and which, with characteristic modesty, he framed in the third person. "How plainly does he perceive, in his case, what was once so mysterious to him, in the Providence of Almighty God. Severed from his College; his future prospects blasted, for life; sundered from the beloved associates of his life; charged with high treason; and amenable to a Court martial: such was his condition, when he bade a last adieu to the shores of his native country. Brought to a land of unprecedented freedom; brought, by the leading of the Divine spirit, to a more spiritual view of grace and undefiled religion, and the necessity of personal penitence, obedience and holiness, through faith in Christ; brought by divive grace, to be useful, he humbly trusts, in his generation; and, especially, to be allowed to minister so long in Christ's Holy Church: ought he not to be thankful? Ought he ever to forget the great blessing, that has cast his lot, in after life, among the good and excellent, the company of Bishops and other Ministers, who have been summoned from earth; and the many, yet, to numbered, in the Lamb's Book of Life? Nor can he forget his numerous blessings, in the domestic joys, and sanctified privileges, of private life! Most fervently does he say, with the Psalmist, 'Bless the Lord, O my soul, and forget not all his benefits; who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.'"

Dr. Barry was an accurate and various scholar. The languages of Greece and Rome, were, as it were, vernacular, to him. Though free from every shade of pedantry, their choicest idioms were ever bubbling, from his lips, in his free intercourse, with those who could appreciate them. And, during the brief period, that he had his speech, after the apoplectic seizure, which opened Paradise before him, he spoke, almost entirely, in the Greek or Latin language.

He was pre-eminent in his vocation, as a teacher. He loved it. He lived it. He rightly judged of it, as, only not, a priesthood. He was a dull boy, whom he could not imbue, with his own ardent spirit. He inspired his pupils. He made men, of them. And, if they did not quite withstand the grace, which he invoked, for them, continually, he made them Christians. More than to all other teachers, the present speaker owes, to him; and this, although he was scarcely more than ten, when he ceased to be his pupil.

He was a sound and wise theologian. He had drunk at the purest fountains; and retained their flavor. Dr. Barry might have been selected, as among the best balanced of our divines; had such a divine been sought for. His singular modesty, kept him behind a multitude, who were inferior to him. But, when his mind was spoken, it was clear and full: and the Bible, as the Book of Common Prayer interprets it, was breathed, in every word. I never heard him preach. In the twenty years, that I have been the Bishop of New Jersey, I have not heard twenty preachers. And, my own clergy, I almost never hear. But, knowing Dr Barry, as I do, as a well read theologian, an admirable scholar, and a living Christian, I have often thought, that, had I a preacher to select, for my own edification, I should ask for him. His life was all one sermon of the grace and goodness of God. He lived, what others talk.

Dr. Barry was a pattern, as a man. How true it is, that, of the man, the boy is father, we have seen in his deportment, at the University. He was a christian soldier. Had his inimitable modesty permitted, I do not know the man, I would sooner have selected as my leader. He had no thought of fear. And, where Christ led, he would follow; come imprisonment, or stake! And, yet, he was the gentlest of all human creatures. So considerate, of every body's feelings. So thoughtful, for every body's comfort. Such a gentle voice. Such a benediction, in his smile. And so generous. He really felt that nothing was his own. He would divide, with any beggar. He would go without, himself, to minister to any, that had need. What a home his was, for hospitality! Even beyond his nation, he was social, generous, cordial. You were at home, before you crossed his threshold. And that clear trumpet-voice of welcome made his hearth your own. Never was happier family, in better ordered house. It was delightful, to be there. Such mutual love, such mutual consideration, such simpleness, such heartiness. But it is holy ground, and I must leave it: though my heart will linger there, while it has life.

Much, as this good man's life was spent in teaching, I believe, that *his true heart was in the Pastoral office.* I might almost say that it seemed natural, to him. In truth, among his boys, he was a pastor. And his home was pastoral. But though his time was overloaded, by the task of teaching, he did the Pastor's work, in the rare intervals, with his whole heart. Hence his establishment, in human hearts. Hence his unlimited influence, in this community. Hence the continued progress of this parish, from such small beginnings. And, hence, the growth and perpetuity of this, now, powerful, Church. He loved the Saviour. And he loved his sheep.—And, of all teachers, love is most certain, to prevail.

Dr. Barry took into his heart the universal Church. In the Convention of the diocese, he was the firm and prudent counsellor. In the General Convention, where for many years he represented the diocese, he commanded universal confidence. He was no speaker, in such bodies. But, he had a heart. And it was in his vote. And it had weight, which speeches often fail to win.

Of the comprehensiveness of his humanity, two beautiful illustrations have caught my eye, in the few moments that I have had, to glance at the sacred records of his heart. In the earlier manuscript, the closing paragraph entitled, "Finally, to cap the climax of Divine mercies," records the arrival of his venerable father, then 75 years old, to die, in six months, by the hearthside of his son: while, in the last page of the latter, he records his tribute of natural love to his admirable son, Dr. William James Barry, who died, in Hartford, in the full tide of professional success, in 1847.

And such he was, as Pastor, Christian, man. A man, in all that might become a man; renewed and sanctified, by grace.* And, he is gone. And, we are left. Gone from us, after all, by sudden and unlooked for dissolution. It was in November, about the middle of it, that I came to him, by telegraphic message. He had been extremely ill. I found him better. And, from the moment, that I saw him, he continued to improve; as if he rallied at the sight of one, whom he loved so long and well. What he said then was beautiful in piety and holiness; and I was struck with this, that, like Bishop White, in his last moments, he repeated portions of that beautiful hymn of Addison—

"When all Thy mercies, O my God
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

I commended him to the Father of our spirits; and left him, with but little thought of seeing him again.

But, it pleased God, still to spare him. And, when I came on, to the re-opening of the Church, in March, I found him erect in strength and vigor; and was clasped to his great heart in all the manliness of love. I need not speak of what occurred at that time; as you know it all.

The last time I saw him was in Burlington. On the day after the Special Convention, he came down to see me. And I never saw him, nobler, more majestic, more magnificent, in love. You will all pardon me, if I now say, that I have nothing left that I so value as this record: that he who knew and loved me, as a boy, of eight years old, was mine, in heart and soul, at fifty-three; and that, when twenty years had knit us into one.

The sickness, of which our darling died, attacked him, on the 9th of November last. It was most painful, most alarming, most destructive. Yet, he lived. The record last before the mention of his son, just spoken of, thus speaks of it. "But God, in whom we live and move and have our being, ordained the almost dead, to life again. Must he not ever owe a debt of unspeakable gratitude to that most blessed Providence, that has restored him to health. May our acknowledgment of all these means be ever owned, to that all-bounteous hand."

On Monday evening last, 19 April, when he had spent an hour with a dear friend, in talking of his Bishop, and been greatly comforted, an apoplectic seizure occurred to him, soon after he had gone to rest; and before two o'clock, on Tuesday, 20th, he was with the saints, that sleep in Jesus. "Blessed are the dead who die in the Lord, for they rest from their labors; and their works follow them." I never knew a man, of whose acceptance, with the Lord, that bought us with His blood, I felt more sure.

Brethren of the clergy, it is a lesson to us to be "always ready." In such an hour as we know not, the Son of Man cometh. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

Brethren of the laity, the Pastor of your love has gone, to be with Christ. See to it, that when he stands before the Shepherd of your souls, you stand with him.

Brother, whom our beloved loved, and leaned on, as a son, God strengthen you, for your new duties; and make you such a Pastor, as he was: that you may share his glorious crown.

For myself, what shall I say! That I have lost my teacher, my Master, my best friend, my dearest brother. God graciously sustain me; and enable me to follow him, as he has followed Christ. "Brethren, pray for" me!

And, to God, the Father, Son and Holy Ghost, Three equal Persons, and One only God, shall ever be ascribed all glory and all praise.

‡ On Thursday, 4th March.

§ Dr. Barry was Chairman of the Committee, of the Special Convention of the Diocese of New Jersey, 17th March, by whom the Resolutions were reported.

* As samples of his daily and habitual piety, I select these extracts, from his private journal. Its whole tenor is one, most beautiful, for its childlike simplicity.

"Every college, and, it may be said, every academy, may be compared to 'a net cast into the sea.' This is said, in reference to good or bad attainments, to moral or immoral, to success or disappointments. He, that pens these early memorials of himself, knows all this from his own experience. Had he not, in his earliest years been trained up, in the way he should go, he would have sustained moral shipwreck, of the most awful kind. The devoted care of a pious mother, under the blessing of Divine Providence, enabled him to guard, in after life, against the allurements of sin and moral corruption, that surrounded him at college. The constant practice of private prayer, he believes never forsook him. This, if not the anchor, was at least the fastening, that connected him to that blessed anchor of his eternal hope and salvation. This is not spoken, through any vain or spiritual egotism. He knows his own natural worthlessness, and the sins that do most easily beset him. He ascribes his preservation, from falling greatly, to Divine power alone; and he mentions it, solely, for the purpose of warning others, in similar circumstances, to be on their guard; and to cleave, by all that is dear to them, to a similar means of preservation."

"Although, from his earliest years, as before observed by him, accustomed to private prayer, yet his escape, amidst so many impending dangers, he has always ascribed to the special protection of Almighty God, 'the giver of every good and perfect gift.' From that period of time, up to the present time of writing these events of his life, he feels and acknowledges the especial guidance of his Divine and heavenly Father. And, although sorrows upon sorrows, upon sundry and manifold occasions, have come upon him, yet, in all these uncertainties and vicissitudes of his long protracted years, he has experienced the sustaining and comfortable influences of divine grace: and feels and knows, that all these and all such, comparatively speaking, are 'but for a moment:' and that they will work for him a far 'more exceeding and eternal weight of glory,' hereafter."

"Nov. 11th, 1850. On this day, sustained in good health and excellent spirits, by the hand of a kind and blessed Providence, the writer of this Register entered on the 74th year of his age—'Laus Deo!' My heart is in Thy hands, O God, as well as my time. O make me 'wise unto salvation;' that I may consider, in this my day, the things that belong unto my peace; and that I may pass this, and all the years, I have yet to live, in the comfortable hope of a blessed eternity, for the Lord Jesus Christ's sake. Amen."

Communications.

For the Churchman.

FOREWORD.

I never yet corrected a misprint, of scores that have defaced my writings: have left "*valuable*" standing for "*venerable*," and halting Latin and lame English, constantly: but I will beg the reader who may chance upon my last, if such should be, not to believe that I asserted that no list of the Seventy could be found in any Distich. My taste for poetry has never led me to the religions of old or recent days; I wrote 'Diptych.'

C. P.

The Church is no Confederation.

Episcopatus unus est. . Ecclesia, quoque, una est.
St. Cyprian.

In that First Council, we may see, compendiously, the relations of the Apostles to each other, and to all. Had the Apostles then held, each his diocese, and in his diocese been sovereign and independent, the question would have been determined on the spot where it arose, and never would SS. Paul and Barnabas have taken staff in hand, and toiled along the dangerous way from Antioch up to Jerusalem, to bring the Apostles and the Elders into council on it. To have resolved a question of the kind upon the spot, would have been quite consistent with the collegiate character of the Apostleship (in which the individual had the sanction of the whole, until there was a judgment of the whole): to bring together the Apostles and the Elders at Jerusalem to determine it, would scarcely have occurred to human beings (even Christian priests and people), just vested with inalienable rights, and not more bound than ready—as not the dog alone, but man is, from instinctive impulse—to maintain them; or, if it had occurred, would have been only signally declined.

Moreover, that the body of the Apostles had only represented the whole body of the Church when they received their mission, was manifest in this, that "Paul and Barnabas, and some others of the Antiochians, came up to the Apostles and the Elders" about their business; and "the Apostles *and the Elders* came together to consider of it." This thing is mentioned as a thing of course: the Elders held a sacred office as well as the Apostles: the Apostles, although they were the primary instruments by which the gift of Christ was made to the whole Church; although in them there lay, potentially, all orders of the priesthood, and also membership, of course; although they had been "sent as Christ was sent," to be the visible head of the Church on earth: yet could not have said, truly, to the other members of the sacred Body, "the head can do without you," (1 Cor. xii. 21.) or they would not have taken counsel with the Elders; but in the more dignified seclusion of their own sacred college, as all the world would count it, would have determined, absolutely, whatever was to be determined. Here the Apostles not only have the Elders sitting with them, but it would seem that there was also an assembly of the Faithful; and, what is more, the judgment of the council, it is written, was that which "pleased the Apostles and Elders, and the whole Church;" and the decree is in the name of the "Apostles, and Elders, and Brethren.*

If any man should be inclined to put a difference between the first Apostles and all other men, as if, in virtue of their office, they had been taken from the rank of men and set above it: this council, held in the very flush of their divine commission, would rebuke him. The glorious company of the Apostles, though gifted with miraculous tongues, did not give answer, like some Dodonean grove, oracularly; for, though they had their special gifts, the "various operations of the spirit" (1 Cor. xii.) in that day dignified all ranks and orders of the Church, miraculously; the energy indwelling, thrust out fair buds and blossoms everywhere, in every limb. The special gifts were quite distinct from office, and were without, or in addition to it.—The Eldership was different, in limit and subordination only, from the highest: that both were like in character, is evident from the short, plain "*and*" that couples the two names together in the account before us. The place and precedency are manifest in this account, as chieftyship appears through all the rest of Holy Scripture: but they were "fellow elders" with the others; and so S. Peter, "first of the XII Apostles," calls himself, in his own writing, in another place.

This character of the Apostleship, moreover, which links it with the stated ministry of the Church, accords exactly with the promise of our Saviour, "who gave some Apostles, for the work of the ministry," (Eph. iv.) *that He would be with them to the world's end.* The Presbyterian, who holds it for an axiom that the Apostles' office was "extraordinary," and, with the bodies of the first holders, died, must look more grave than ever, if he consider simply this simple thing: the Apostles sitting here in council with the Elders, more cousinly and comfortably than ever "Pastors" sat with "Ruling Elders," since Calvin, or since Andrew Melville. From our Lord's lips we learn, most happily, that the Apostles were to be, "all days," for He is to be "with [them] all days;" and, in this council, we see only the noble prototype of what they have in syncope in England, and what ourselves have, full of life and power, in our Conventions; where the Apostles yet have chiefty, but disdain not counselling with others than themselves. It is worth noticing, by the way, that out of the apparent need of the Apostolate in every age, and meant to meet directly this Presbyterian abandonment of that order, both Mormonism and Irvingism—two worthless impositions, of which the former seems, alone, to have enduring life and force to grow, and spread, and last, for a day—have made, with no material, (no undisputed or indisputable—indeed, no *open-air* miracles) a system, having ridiculous mock-apostles at its head, and holding the chief government. (May the Lord confound the systems both, and spare, in His mercy, the sincere deluded!)†

Again, the Apostles of the first days were not essentially distinguished from other Bishops.—The number XII seems mystic, and so they carefully supplied the wanting one, after Iscariot had gone from them: but yet, in this Council, two other men appear, and they are called, and therefore proved to be Apostles, by the Holy Scripture: S. Paul, S. Barnabas, XIII, XIV, are there. We are not told of any other, with them: but these all were Bishops. The supplementary Matthias was chosen "to take *the Bishoprick*" of Judas. Or if it should be said that the first generation of Apostles was different in the special privilege of having each the world to walk, and work and worship in, as his own diocese, once more this council held a living witness (one at the least to show the contrary.) St. James, "the brother of our Lord," one of the Twelve, was there, and, as is said, presided, because he was the Bishop of Jerusalem. His presidency may perhaps be safely questioned: his being Bishop of the Holy City ought not to be, by any. Epaphroditus, also, being Bishop of Philippi, is called Apostle in the Greek and Latin (Phil. ii. 25.) If then it should be rendered into the word which we now use with special meaning, it enlarges, still, the number of the highest order: or, if it should be rendered as in our English Version, "*messenger*," it shows, forever, in a convenient compass for those who have not learning, but who have good sense, that there is nothing in the word "apostle," which makes it the property of the earliest Bishops, but that it might be used without an explanation, to mean a person sent on any errand. So, either way, the word is of importance to us. The truth (exactly as we should expect) we learn from ample evidence elsewhere, that Bishops were first called "Apostles," all of them.

S. James's being Bishop of a diocese, at the time of this First Synod, and others of the first Apostles afterwards, shows us that their having or not having such a special charge, was but an accident, and not essential to their office: they all, at first, and many to the last, perhaps, were without special charges, and this no reasonable man, acquainted with the case, can doubt.—There was, of course, a reason why the Lord sent them as a college: there may have been full many reasons: but it was not because He would not suffer special dioceses in His Church, at all. St. James was so soon Bishop of Jerusalem, that it has been conjectured that our Lord, ere Himself died, or ere He went up from the earth, set him in that See. At any rate, his life was spared so little, while that he was constituted in it very early by his brethren, and we may safely hold for proved that the Lord's will was not to hinder such appropriation in the future. We put out of the case, then, every suspicion that He meant that there should never be such things as dioceses. May we conjecture, modestly and meekly, His holy purpose in sending the first Bishops, as a college, not to several Sees, but, undivided, into the undivided world? With His leave, we will do it. One mighty truth (did He not mean it?) is shown to us by the commission of the First Eleven: there is the sort of unity which He established in His Holy Church: a oneness symbolized and represented in the body of the chiefs. It might have been called a *numerosa unitas*, a unity of many; St. Cyprian uses terms like this in speaking of it. The Body of the Bishops (whether at large or otherwise, is of no consequence,) is our earthly head, and as our Master prayed that they all might be one, and all that believed through them might also be, as are the Father and the Son one in the Lord, so, too, He constituted them, with no divided interests or independent rights, a thing of chiefest consequenc for Example, and for Doctrine, and for Discipline.

A Catholic Priest.

Newark, May 22, 1852.

* The Latin Vulgate leaves out *et* between *Seniores* and *Fratres*, and writes Apostoli in capitals. The best authorities, we are told, read καὶ ἀδελφοί. See Griesbach.

† We have lost friends among the latter, and should have had among the former, if they had worn fine broadcloth in their private life, and copes and chasubles in public, as well as exacted *tithes*.

For the Churchman.

Chants and Anthems.

Mr. Editor:

At the meeting of the Ecclesiological Society in January, the proceedings of which have given rise to so much discussion in your columns, it was observed by one of the members, that "before the Revolution, chanting was unknown in this country," that the members of the Church "could sing nothing but metrical psalmody."

After looking into two or three works that throw light on the history of the Church in this country, I have been disposed to question the correctness of the speaker's information on this topic, unless, indeed, we admit the existence of an important distinction, and say that anthems are never chanted.

From the Rev. Dr. Berrian's History of Trinity Church, I learn that there was an organ in that church as early as A. D. 1737, and that a new one was subscribed for in 1761. (pp. 25 and 119.) I also learn that St. Paul's Chapel, N. Y., was dedicated Oct. 30, 1766, and that on that occasion, "His Excellency, Sir Henry Moore, expressed a desire of introducing in it a band of music, which request was granted on the condition that the band should only join in such part of the service *as was usual and customary in like cases*, and that no other pieces of music should be allowed but such only *as were adapted to the service of the Church* on such solemn occasions." (p. 136.)

The Rev. Dr. Dorr's Historical Account of Christ Church, Philadelphia, informs us, that an organ which was "good in its kind" was purchased for that church in 1728, and for £200; and that in 1782, it was resolved to erect an orchestra in front of the gallery, where the organ stood, "for the convenience of a number of singers," provided it could be done "genteelly," &c. (p. 198.)

From the works of the Rev. Dr. Smith (of Pennsylvania) it appears that at the opening of St. Peter's church, Philadelphia, Sept. 4, 1761, there were appropriate services; the Doctor preached a sermon from 1 Kings, viii. 13, 27, 55, 60, and "a conclusion was made by singing the words of the text as an anthem." (Works, II. 351, 384.)

On the Festival of St. John the Evangelist, 1778, the same eloquent divine delivered a sermon in Christ church, Philadelphia, before the Society of Free and Accepted Masons of the State of Pennsylvania. Prayers were read by the Rector, the Rev. Wm. White, and an anthem (which, by the Doctor, is printed in full) "was sung in *its proper place* by sundry of the brethren, accompanied with the organ and other instrumental music." (II. 47.)

Since, then, they had organs in those days, and choirs were organ-ized, and they had music which was suited to occasions of dedication, and anthems were sometimes sung in their "proper places," I conclude that Ante-Revolutionary Churchmen could sing something more than "metrical psalmody."

Observer.

May 22, 1852.

[We thank our correspondent for his industrious research into the interesting field of Church music. A little more practical familiarity with the art, however, would have satisfied him that his facts prove *nothing* as to the ordinary *chanting of the Canticles*. The phrase "chanting an anthem" is never used by a musical man. The experience of choirs shows that on an extra occasion they will exert themselves to get up an anthem, long before they undertake the regular chanting of the Canticles; and the facts in the above communication prove nothing beyond the *occasional* performance of an *anthem*.]

For the Churchman.

Mr. Editor:

Rubricus, it appears, has abandoned his argument drawn from punctuation. I thought he would.

Q. P. O., however, has taken up the cast-off argument, albeit with more energy than effect; for he does not seem to understand the ground I have taken, in regard to the punctuation of the psalter, and the change made therein in our American Book. Nobody denies that the colon was used expressly to facilitate chanting. The question simply is, "Does the mere change of punctuation prove that *chanting was to be no longer allowed?*" To this question Rubricus answers, "*Yea*, and therefore the psalter is not to be chanted." To this same question I answer "*Nay*; for the punctuation of the *canticles* has been altered as much as that of the *psalter*, and if that change forbids the chanting of the psalter, it forbids the chanting of the canticles also." As the change was not made, therefore, either *for* or *against* music, it must have been grammatical merely, notwithstanding the wit of Q. P. O. If the change was not grammatical, will Q. P. O. be kind enough to tell us *why* it was made in the *canticles* at all?

Q. P. O. seems to suppose that I maintain that the reviewers of '89 *intended* the psalter to be *sung*. I maintain no such thing. If they had had any such intention, I take it for granted they would have expressed it. The psalter had never, at that time, been sung in America, and possibly they may have been of the opinion that it never would be—in which opinion they have been decidedly mistaken. But, on the other hand, neither do I believe that they *intended* to *prohibit* the singing of it, or render it *un*lawful or *un*rubrical, for they have expressed no *such* intention, any more than its opposite. What was lawful before, therefore, continues to be lawful now.

A fling has been made at my "conspicuous modesty," in saying that the Lower House of General Convention in 1789, "misconceived the business they were about." I have no professions of modesty to make—in print. I simply try to speak to the point, as plainly and as briefly as I can. In maintaining that the Lower House misconceived the business they were about, however, I hold the same opinion which "good Bishop White," "with deep humility," held. He thought their ideas "*very unreasonable*," and he and the other Bishops "reasoned and expostulated with several of the gentlemen, to no purpose." Now, sir, I do not wish to boast of my modesty. But I would simply ask, Whose "modesty" is most "conspicuous"—that of the present writer, who holds what "good Bishop White," "with deep humility," held: or his who follows those "very unreasonable" gentlemen, who were "reasoned and expostulated with by the Bishops, *to no purpose*"?

The truth is as Rubricus supposes. The Lower House insisted upon this unreasonable course, "in order to prevent the house of Bishops from retaining what they deemed inexpedient." It was a mere parliamentary manœuvre: and when the revision was complete, their hypothesis, *having answered its purpose*, was, in express terms, *abandoned* in *adopting the preface.* The language Bishop White wished them to adopt, before commencing their labors, was, "to *alter* the said (English) services"—"to take the English Liturgy as that in which *some alterations* were contemplated," &c. Those "unreasonable men" would not use the words "alter" and "alterations;" but appointed committees to "*prepare*" the various offices. Now, sir, what do we find in the preface—*when their labors were over? Not one word* about having "*prepared*" a new book: but "those *alterations*"—"these *alterations*"—"other *alterations* and amendments"—the *identical language those "unreasonable gentlemen" had refused to sanction at the first!* An hypothesis thus solemnly, categorically, and deliberately abandoned by the very authors of it, is good for nothing: and their own abandonment makes it no unpardonable breach of modesty to say so.

But, sir, I am happy to see that, as Rubricus has labored hard to defend the position occupied by those "very unreasonable" gentlemen, so also he has imitated them, by finally abandoning the whole ground originally in dispute. It is seldom that a discussion like ours terminates in such a happy identity of opinion concerning the points at issue.

I have been contending that, by the changes made in our rubric, singing was *not excluded*, while my opponent undertook to prove that it *was* excluded. He *now* grants that "the compilers of the Prayer Book of '89 made no *direct expression of opinion* as to the expediency or inexpediency of singing the Psalter." This, Mr. Editor, is precisely my own ground. It is all I have ever claimed. It leaves the singing of the psalter to be decided on by each clergyman for his own parish, without any express rubrical authority, either for or against it. We can conclude the whole matter, therefore, in the form of a syllogism, thus:

To exclude singing would have been a "direct expression of opinion; but
They 'made *no* direct expression of opinion:"
Ergo, *They did not exclude singing.* Q. E. D.

I now bid Rubricus a friendly farewell. I honor his good sense, in having yielded position after position during this discussion, so soon as he was satisfied that they were untenable; as also in thus abandoning, at the end, the whole subject matter originally in dispute. Such candor is rare, and I give him my thanks for it, as well as my acknowledgment of the persevering research and ingenuity he has displayed. If, in any respect, I may have written too sharply or dogmatically, I trust he will pardon me, and believe that it was only from a desire to be clear, brief, and pointed, but by no means from any lack of respect or esteem for him—feelings which this friendly discussion has rather increased than diminished.

Rubricior.

THE CHURCHMAN.

NEW YORK, MAY 29, 1852.

The Editor will be absent from his post for some two or three weeks to come, and asks the indulgence of his readers and correspondents for that period. The paper, however, will be left in very competent hands, and probably be more agreeable and edifying than usual.

May 15, 1852.

Hunting up Evidence.—For many weeks past we have heard from various quarters most disagreeable rumors concerning the course pursued by the three presenting Bishops, in their determination to obtain the proof of charges, which were made before proof. We have heard of their dividing the Diocese of New Jersey, to each man a part, and going from Bank to Bank requesting to see Bishop Doane's accounts; from house to house to extract information from private gentlemen; from cabin to cabin to see what could be gleaned from the gossip of servants and underlings; and mention was made of one Rt. Rev. Father, who went out into a back stable to catechise the ostler as to some supposed injury he had suffered from Bishop Doane. True it is that similar stories had been told of one of the Three who was active in procuring the presentment of the Bishop of New York. True also, that Mr. Halstead, in his second pamphlet, had announced in substance that if the Convention of New Jersey did not comply with the urgent advice of the Three, they would come on to New Jersey and "*hunt up evidence*" for themselves. But still, though there was antecedent probability, and some subsequent evidence for their truth, we have hitherto given no currency to these scandalous reports. We blushed with shame to think they could be true. We hoped and wished, for the sake of the Church, that they might turn out to be unfounded. We therefore passed them by in silence.

But we were mistaken. These stories were, unhappily, no fabrications. The following extracts from an editorial in the *Episcopal Recorder*, speak for themselves—and also for the Three:

Hunting up Evidence.—We clip the following from "The True Catholic," of Baltimore; and produce it as a fine specimen of that professional nonchalance with which some members of our "gentle craft" are wont to settle, ex cathedra, any important questions which spring up in the Church around them. * * * It is the *true* Catholic that speaks.—His subject the late proceedings in N. Jersey.

"We have heard, and we must say we believe, that the three Right Rev. persons, who are supposed to have united in this presentment, have been travelling over the diocese of New Jersey in seaach of evidence against their brother prelate. Such a course can only have been pursued under a most *lamentable misconception of the nature of their duties.*

Now the idea might have occurred, perhaps, to a more timid, or less experienced, performer, that nine persons out of ten who are acquainted with the parties, would at once suppose that the three Rt. Reverend fathers who have engaged in this painful business, are quite as likely to be acquainted with the "nature of their duties," as the editor of the True Catholic.

The Editor proceeds:

"The three Bishops, who, by the canon of 1844, are authorized to present for trial another bishop, are substituted for a grand jury. The preliminary enquiry is intended for the protection of the accused. It ought then to be conducted quietly and calmly. The members of a grand jury do not run about the country inquiring for evidence against an accused person. They wait quietly in one place, receive, hear and consider the evidence which may be laid before them."

If our brother had produced a small modicum of proof that the duties and powers of "the three bishops," are restricted to those that are commonly performed by a grand jury; or that a grand jury of the Church is necessarily governed by the rules usually adopted by a grand jury of the country, we might have been ourselves somewhat impressed by what he says, and have considered his illustration as bearing upon the case before him. As it is, however, we could peremptorily insist that the example which he adduces is inapplicable and fallacious.

If we felt disposed, however, to advance one step beyond the position of our cotemporary, and give a reason for what we assert, it would be easy, and we think satisfactory, to suggest that a grand jury of the country may "wait quietly in one place," and yet do its work effectually, since it can *compel the attendance of witnesses*; but the grand jury of the Church can issue no compulsory process, and the true "Catholic" well knows that if the mountain will not go to Mahomet, then the reverse procedure must necessarily be adopted.

The fact we presume to be that *the Church intends and expects*, not to say *requires, this very thing.* As it is made the duty of a bishop, where one of his presbyters is accused by public rumor, to institute an "inquiry," in other words, to *hunt up evidence* on the subject, even

if he or his commissary shall be obliged to "run about the country" to do it, so, if necessary, it becomes the *duty* of the three bishops who shall agree to engage in a proceeding of this kind, to *do the same thing*.

A mode of proceeding which is wrong in one case, would be equally wrong in the other; and what the church permits and requires in the one, it is reasonable to suppose she intends also in the other.

It should be remembered in both cases, however, that he who looks up evidence, is not necessarily in search of evidence *against* the accused party. He may expect and earnestly hope to find that which may save the character of the individual, and vindicate the honor of the Church.

We doubt not that the Three have found the prosecution of their labors in this department, in many respects unpleasant, painful, revolting to all the finer feelings which naturally are to be expected in Christians and gentlemen. It must have been unpleasant to be refused access to Bp. Doane's Bank accounts in nearly every Bank they applied to, especially when the refusal was made in so cutting a manner as to show that it was not a request to be expected from a gentleman. It must have been unpleasant to call at one private residence after another, and find their requests for informations against their Bishop rejected with as near an approach to insult for the indigniity, as a gentleman ever allows himself to make use of towards any clergyman. It must have been unpleasant to explore the stable, only to meet with a rebuff positive from an ostler. And it is no wonder, therefore, that reports like these were received with incredulity.

But the only reason why we had any hesitation about believing them, was, it seems, because we did not understand properly what *the Church* requires and expects of Presenters, and did not know to what a depth of personal humiliation the Three authors of that "kind and courteous" epistle were willing to descend, in obedience to the requirements of *the Church*. We are sorry that they should have earned so great an amount of odium, and submitted to so much that must have been abhorrent to their own better feelings;—and all upon a *wrong hypothesis* as to what their implicit obedience to the "presumed" expectations of *the Church* required at their hands.

We do not intend to go into any argument on this subject now. We do not think it necessary. If such points cannot be decided without the aid of ratiocination, there is no reason why brotherly love and christian courtesy—even to an erring brother—may not, in process of time, become matters of mere logic. We earnestly hope that the House of Bishops, for the defence of their own Apostolic order, will not let this trial pass by without making it plain—too plain to be mistaken—that there is *no* call of duty, *no* expectation of the Church, express or implied, which requires the Bishops under any circumstances to make themselves the general scavengers of scandal, in order successfully to *get up* an accusation against a Brother, for which there would otherwise be no sufficient foundation.

The deliberate determination of the Three to do as they have done, is irreconcilable with any hypothesis, except that of a stern, imperious sense of duty. We honor them for their courage in carrying through a business, so disagreeable that the nerves of less heroic men shrink from it by instinct. They seem never to have even hesitated as to whether or no their view of the law were correct. The alnative was only, to use the forcible illustration of the Editor of the Recorder—"If the mountain will not go to Mahomet, Mahomet must go to the mountain."

This illustration implies, however, a high compliment to New Jersey—even to the few bitter enemies of the Bishop. Notorious as their hostility to him has been, yet it seems the work of "hunting up evidence" was too unpleasant, too degrading, or too odious for *them* to undertake it. Not a man in New Jersey, it appears, would relieve those three learned, dignified and pious prelates of a burden which no layman would stoop to carry. The evidence *would not come* to the Bishops: therefore the Bishops were obliged to *go for* the evidence.

But the concluding paragraph of the Ep. Recorder's article is worthy of special remark. It seems fair and brotherly: and possibly it was so meant, which we do not intend to question. But its true practical effect is to give only a more deadly virus to the presentment, and make it to the minds of men—not what it is and ought to be, an *ex parte* statement which the accused may explain, or prove to be utterly false—but substantially a *verdict*.—Among the stories told of the Inquisition made by the Three, was that they did not go to those only who had been concerned in the Bishop's affairs; but that they made inquiries at Banks where he had never kept any account, and from gentlemen with whom no difficulty had ever occurred. Those who are too blindly prejudiced in favor of Bishop Doane, have thought this a proof of wide-sweeping malignity in working out a foregone conclusion: as if the Three were running a random drag-net through the troubled waters, to see what they could catch. But here again the Recorder comes to the rescue of the Three: and it is now evident that they have only been laboring under another unfortunate mistake. They were in search of *good* evidence, it seems, as well as evil; and were, in their benevolence, only trying to *redeem* the Bishop's character by finding some Bank where he had balanced his books, or some gentleman who had had dealings with the Bishop without being defrauded. It is a pity the Three were not consistent in their desire to hear what was in the Bishop's favor: they might then, in that case, have possibly thought it not amiss to give him a chance to speak for himself, and meet his accusers face to face. But the great mischief of this mode of making inquiry is, to turn their preliminary inquisition into a *Trial*, and convert the Presentment into a *Verdict*. The popular view will be, "These things must be true, for the Three examined *both sides*, and *this* is the *result*." A mode of procedure like this may be *meant* in all kindness—we are far from asserting that it was not. But it is one of those unfortuate misapprehensions which give to a mistake very much the practical effect of the most refined malignity.

CAMDEN.—We learn that, in accordance with the prognostications long since heard in certain quarters, Camden has been appointed as the place for the meeting of the Court for the trial of Bishop Doane. Camden is geographically in the Diocese of New Jersey; but being just across the river from Philadelphia, the Bishops would have no difficulty at all in making Philadelphia the *real* place of their *sojourn*, merely crossing and returning in the ferry boat, so as to comply with the *letter* of the canon, while not much attention was paid to the *spirit*. The intent of the canon was, beyond question, to guard that fundamental principle of justice, that trials shall be held, as near as may be, *in the place where the crime has been committed*, where the *accused has lived* and is *known*, and where *witnesses*, whether for or against, can *most easily and readily* attend. The offences with which the Bishop is charged were nearly, if not quite, all said to have been perpetrated in and about Burlington. The principal witnesses are in and about Burlington. The friends of the accused are also, many of them, in and about Burlington. We believe that Camden has *not one* of these requisites. We are utterly at a loss, therefore, to imagine why Camden was selected, unless, as being near to Philadelphia, where the Court could most conveniently rendezvous, it was intended that the Court, immediately after organizing, should *adjourn* to such place within the Diocese as should seem to them best. It is a right which they have, and we doubt not that the spirit of fairness and justice, which ought to actuate that body, will lead them to select that place where the ends of *justice* can be most easily attained.

The *time* of the trial, too, as originally appointed, was singularly unfortunate. Not only was it so early that it would be impossible for our Episcopal delegation to England to return in season to be present at its opening, but it was on the *very day* of the commencement of the General Theological Seminary. This was, doubtless, an inadvertence; but it was an inadvertence hardly to be expected from an *ex-officio* Trustee of the Seminary. The regulations of the Seminary require that a Bishop should deliver the testimonials to the graduating class—the Trustees supposing that a *General* Seminary would never be without the presence of at least *some* Bishop on that day.

All the difficulties arising from the unfortunate selection of the 24th of June for the Court to meet, have, however, been happily obviated. The Church at large will, for more than one reason, be glad to learn that the Trial has been postponed until September. This will allow more time for the accused to prepare for his defence, and for all parties concerned to look more coolly and dispassionately at the true bearing of the questions involved. We have little doubt but that the "sober second thought" of a few more months will soften not a little of the asperity now prevailing, in certain quarters, against the Bishop.

But it will be a source of unmixed gratification to all, to read, in another column, the brief Pastoral from the Bishop of Western New York, to his Diocese: from which it appears that he and the Bishop of Michigan, being released by the postponement of the Trial, will both go to England in acceptance of the invitation of the Venerable Society for the Propagation of the Gospel. This is truly a cause for congratulation. Not that the Rev. the Secretary of the House of Bishops would not have represented, with propriety and courteous dignity, the Church of America; but when Bishops were invited, it is but the proper acknowledgement of the invitation, that, if possible, Bishops should attend. Those Bishops are both men well tried, men of good courage, yet of wise prudence and moderation. The cause of The Church is safe in their hands.

They sail for England in the steamer of Saturday, 29th inst. The prayers of the faithful will go with them! We shall look, with the liveliest interest, for the intelligence of the doings and sayings on the 15th of June.

ECCLESIASTICAL LAW IN MASSACHUSETTS.—Our readers will not have forgotten the extraordinary legal points which arose during the Prescott trial. The Counsel for the Prosecution expected Mr. Prescott to criminate himself. He thought it no more than proper Church Law that if Mr. Prescott did not do and say what they charged him with, he should make a clean breast of it and *tell the Court what he did do and say*. Their attempt to introduce *hearsay evidence* will also be remembered. And it will not be forgotten, that on both these points, Bishop Eastburn's Court ruled against the extraordinary demands of the Prosecution. But coming events cast their shadows before. These things were not *law* in Massachusetts at *that time*, but there was no reason why they should not become law as speedily as possible. If they only *were* law, they would possibly be very convenient in cases like that of Mr. Prescott, where conviction were otherwise to be despaired of for want of proof. We therefore find, in a Canon proposed by the Rev. Mr. Wells, at the late Convention in Massachusetts, the following provisions:

Sec. 6. When the Court proceeds to the trial, the Judge Advocate shall, under the direction of the Court, first *examine the accused upon his conscience*, by question and answer, as to the truth of the several charges and specifications contained in the presentment, and the answers of the accused shall be reduced to writing and signed by him. And *if he shall refuse to answer* the questions so proposed, he shall incur the same penalty or penalties, as are prescribed in Sec. 5. for failure to appear. [i. e. be *suspended for six months*, and if he does not then submit and answer, he is to be *degraded!*] After such examination, unless the accused shall confess the truth of the charges, the Court shall proceed to hear such competent testimony as may be produced on either side, &c.

This is *substantially* the old Star-Chamber practice, where the accused was put upon his oath, and compelled to criminate himself, or commit perjury. We say *substantially*; for although no oath be required, yet a man who must answer *on his conscience* is, of course, no more at liberty to lie, than to commit perjury. The penalty for refusing to submit to this Star-Chamber Inquisition is suspension, and finally degradation! This explains the theory that certain people seem to have about presentments and trials. The Presentment is to be considered as *proof*, until the accused shall *prove a negative*. Thus Bishop Doane's fraternal advisers kindly express the hope that he will *disprove* the charges made against him—said charges until disproved being *assumed as true*.

Another provision of the proposed Canon, is to secure the advantages to be derived from the admission of hearsay evidence:—

If a witness being duly summoned, shall fail to appear, or to give his testimony, the Court shall receive such secondary testimony as may be offered, *to show what the testimony of the failing witness would have been*, as to facts, giving to such secondary testimony the weight which, in the opinion of the Court, it may deserve, provided, however, that if the presentment be for any crime or immorality cognizable by the law of the Commonwealth, such secondary testimony shall not be received.

The intent of this clause is evident enough, but there are some curious mystifications about it.—Hearsay evidence is to be admissible only "as to *facts*," and yet no "crime or immorality cognizable by the law of the Commonwealth" is to be deemed a "fact." The facts, we suppose, must be such as, that an accused man *has taught* such and such a doctrine:—his *having taught* it being a "*fact*," and the accurate distinguishing of disputed doctrines being a matter which can *much more safely* be trusted to hearsay, than the less abstruse "facts" of larceny or assault and battery. The proposed Canon requires that such hearsay testimony shall receive "the weight which, *in the opinion of the Court*, it may deserve"—a proviso which—(as we now know in what way Courts *may* be appointed) might make hearsay evidence as good as any other—or even *better*, if so be it were only stronger. In this respect, too, Star-Chamber practice seems to have been the model proposed for imitation in Massachusetts. If this rule could only be adopted in the approaching trial of Bishop Doane, it might greatly facilitate the labors of the prosecution.

But really, time brings about wonderful changes. In the days of "King Charles the Martyr," none defended the Star-Chamber or its modes of procedure, except the highest of high-Churchmen; and even Archbishop Laud, though acting in it through obedience to his sovereign and supposed necessities of state, had no love for the business. But now, in the middle of this nineteenth century, it seems that the position of parties is so far reversed, that sound Churchmen have as much as they can do to prevent the Star-Chamber from being revived by evangelical Massachusetts. We shall look with interest for the Report of that Committee next year.

NOVEL ELECTIONS.—The following singular intelligence is clipped from the secular papers.

At the election for Vestrymen of S. Michael's Church, Trenton (the parish of which the Rev. Mr. Starr is Rector and Mr. Halstead one of the deputies to Convention), "there were fifty-five votes polled. About eighteen were given for the new ticket, and about thirty-six for the contested portion of the old. Some of the old members received all the votes cast. *One-third*, therefore, of the congregation voted for the change. It may be added that this one-third vote was composed, with but one exception, of male suffrages, *the other two thirds being those principally of females*, who, having been feelingly appealed to, voted in *approval of the course of the Rector*, and the old Vestry within the parish; but, as was well understood, without reference to any question of interest to the Church at large. As this is the first time in the history of St. Michael's that there has been a contested election, it is deemed advisable that all the facts should be truly stated."

In St. John's Church, Elizabeth Town, an effort was made to introduce ladies as voters, but it failed because the Sixth Canon of the Diocese supposes that both the officers of the parish and the voters are males. The ladies are excluded "under the Second Section," viz.:

"Any person being of good moral character may be eligible to office in any parish, or entitled to vote at an election of officers, who professes to adhere to the Protestant Episcopal Church, and contributes to its support in the mode prescribed in *his* particular congregation, and who shall have been a worshipper in said Church six calendar months next before the election."

In Trinity Church, Princeton, however, of which parish Mr. Senator Stockton is, it is believed, a Delegate, the ladies voted *as in Trenton*, and they *outnumbered the gentlemen*.

The minority in the New Jersey Convention are very hard run, and therefore we must be prepared for strange developments. The fact that in the very parish where the whole trouble originated, the Easter election would have left the "troublers of Israel" at home, had the gentlemen continued to monopolize their old prerogatives: was a fact very uncomfortable for the enemies of the Bishop, and might have been followed by the misfortune of a peaceful Convention. But the monopoly is no more. Women's rights are looking up, in the Jerseys. This is the age of fresh discoveries. There is nothing like a desperate emergency to bring forth rare triumphs of inventive genius. The ladies, having been feelingly appealed to, have rallied to the rescue of the Rector.

But, seriously, is it come to this, that the system of Church elections hitherto universally adopted, is to be upset in order that Bishop Doane may be badgered in his own Convention? Can men in the possession of their senses suppose that the Convention will admit delegates, unquestioned, to seats obtained only by women's votes? Or are Trenton and Princeton the only towns where the law has been rightly understood, where correct English is appreciated, and the word "*his*" has been ascertained to be a pronoun of the *feminine gender*?

We sincerely regret that any fresh cause of bitterness has been added to those that already agitate New Jersey—that any pretext has been trumped up for raising afresh the cry of "Diocesan proscription." But men, who cannot maintain their unhappy position except by means such as the above, must expect to be put down. It will but strengthen the hands of the Bishop and his friends, however, when they see to what measures their opponents are compelled to stoop, in order to retain their position even as a minute minority.

MR. PRESCOTT'S FOURTH TRIAL.—[*Reported for the Churchman.*]—The Court for the trial of Mr. Prescott, sat on the 21st and 22d, and adjourned *sine die*.

The charge was that Mr. Prescott had officiated while under sentence of suspension. This sentence, it will be recollected, was pronounced against him by a Court in July, 1851, for contumacy, in refusing to appear before that Court and be tried, after due notice.

Mr. Prescott put in a special answer, admitting all the facts, and denying the validity of the sentence. This raised a simple question of law, which was fully argued. The Court decided that, without giving any opinion as to the jurisdiction of the Court which decreed the sentence, or the obligation of Mr. Prescott to appear before it, the sentence, when pronounced by the Bishop, was conclusive, and no prior proceedings could be inquired into.

Mr. Prescott then put in a further answer, setting forth that, in leaving the Court and denying its jurisdiction, he had acted in no contumacious spirit, but under the advice of grave and reverend brethren, and persons learned in the law, and because the conduct of the Court was so irregular, and the spirit it manifested was so hostile and insulting to him and his counsel, that he felt bound to avail himself of a technical defence, which he believed to be canonical and valid, as a measure of self-protection.

The Court pronounced Mr. Prescott "canonically guilty," on the grounds above stated; and "in consideration of the extenuating circumstances of the case," recommended a sentence of "paternal admonition."

THE MASSACHUSETTS CONVENTION.—The Sixty-second Convention of this diocese met in Trinity Church, Boston, on Wednesday, May 19th. After divine service, sermon, and Holy Communion, and routine business were through, the Bishop delivered his Address. During the year he has confirmed 348 persons; consecrated 2 churches; laid the corner stone of 1 church; and ordained 4 Deacons, and 2 Priests.

Besides noticing clerical changes, deaths, the displacement of Mr. Blaisdale, the suspension of the Rev. Mr. Prescott, the response to the Jubilee invitation of the Society for the Propagation of the Gospel, and the Prot. Epis. Historical Society: the Bishop concludes by strongly recommending an amalgamation society, called, "The Boston Young Men's Christian Association." The Bishop remarks:

"There is one feature in this Association which will surely commend it to your affection, and lead you to point the young within the sphere of your influence to its means of blessing. It is composed of *those only*, among the *various bodies of professed Christians, who hold those great fundamental doctrines of the Gospel* which it is the glory of our Church to maintain and to preserve. In consideration of this fact, I have felt it a duty, on various public occasions within the walls of our own churches, to excite attention to this Institution; and likewise, at the opening of its Rooms not long since, gladly consented to deliver, at the request of the managers, a short address to a noble band of young men then gathered together. I have said thus much, with the view of interesting you all in the Association thus set on foot, and reminding you of the service you may render in guiding the young to its walls."

The Bishop does not specify which are the "great fundamental doctrines of the Gospel which it is the glory of *our Church* to maintain and preserve." The "*various bodies*" would probably like to know.

Immediately after the reading of the Address, the Rev. Mr. Wells presented a canon for the trial of a clergyman, some of the provisions of which will be found under the editorial head. It was referred to a committee, who reported "a Canon" (of which the Witness gives us no copy) which after a *long discussion* (pray what was it all about?) was referred to to the same committee (with instructions?) to report to the next Convention.

A resolution was adopted, guarding the admission of new parishes. The following persons were elected as the Standing Committee.

CLERGY.	LAITY.
Rev. Dr. Vinton,	G. M. Dexter,
Rev. G. M. Randall,	O. Daniells,
Rev. C. Mason.	S. L. Crocker.

Resolutions were passed in favor of the P. E. Historical Society.

The question of the admission of the new parish of S. Mary's, caused an animated discussion. It was referred to the Standing Committee.

Rev. Dr. Vinton then called up the following amendment to the constitution, which he offered at the last Convention.

Resolved, That article 4th of the Constitution be amended, by striking out the words 'are duly organized,' and inserting the words 'have been duly organized for the space of one year, and during that time have held regular public services;' and by adding at the close of the article, the words '*and evidence likewise that their organization has been duly approved by the Bishop of this Diocese*.'

Dr. Vinton proposed to add to that amendment the words: '*The Standing Committee*.'

The amendment was adopted—except the parts in italics. In the case of S. Botolph's parish, the Bishop, without warrant of law, *exercised this very power*, the lack of which the omitted part was intended to supply. The Convention, it seems, *refuses* to entrust this power to their Bishop.

The next Convention will meet in the same place, on the 3rd Wednesday in May, 1853.

The Rev. Wm. R. Babcock and the Rev. Dr. Wells were appointed Trustees of the General Theological Seminary.

After the appointment of various committees, and passing handsome resolutions in regard to the late lamented Dr. Croswell, the Convention, with singing, prayers, and benediction, adjourned.

We call attention to the remarks of "A Catholic Priest" from Newark, headed "The Church is no Confederation" with an excellent motto from S. Cyprian. This grand truth is a "godly and wholesome doctrine, necessary for these times," and we are specially glad to hear such a sound and sturdy voice from such a quarter. If nullification, founded on false ideas of confederation and compact, be treason and rebellion against a human government, much more heinous must it be against that which is Divine. The power of Christ and his Apostles is given, not to each Bishop independently, but to the whole body of Bishops. Their power over each other, the Canons can neither give nor take away; for it is inherent in the office itself; but all that Canons can do is to limit and regulate the exercise of that power, in such manner as may seem best for the good of the Church at large.

PENNSYLVANIA CONVENTION.—We can give but a brief notice this week, of the doings of this Convention.

The question of the admission of Delegates to represent the Colored congregation of the Church of the Crucifixion, was, by a close vote, postponed until after the Bishop's Address.

Mr. Wharton was elected Secretary.

The Bishop's Charge was in continuation of his former ones, on the duties of the Ministerial office.

The Holy Communion was administered.

The following is clipped from the secular press:

Philadelphia May 21.—In the Episcopal Convention, the resolution for the admission of white delegates representing the Colored Church of the Crucifixion, was debated until near the close of the evening session, when the question was taken, after an eloquent appeal by Bishop Potter in favor of the resolution. The vote was—Clergy, 39 ayes to 35 nays. Laity, 23 ayes to 27 nays. The resolution was lost. The Convention adjourned *sine die*, fixing on this city for the next session.

Further notices in our next.

Our literary friends will find, among the book notices in another column, some interesting information concerning a new edition of Barrow's great work on the Supremacy of the Pope.

Pastoral Letter.

To the Clergy and Congregations of the Diocese of Western New York.

DEAR BRETHREN:—The Bible and Prayer book Society of New York, having supplied very liberally many Parishes in the Diocese, with Bibles, Testaments and Prayer Books, and being much in want of funds in its valuable labors, I recommend that a Collection be made on Whit Sunday, May 30th, throughout the Diocese, in aid of that Society. In 1839, the Society very munificently granted me for distribution in the Diocese, one thousand Prayer Books, five hundred Testaments, and two hundred and fifty Bibles; and the Tract Society furnished a large supply of Tracts. From 1840 to 1850, the applications of the Clergy and Parishes for Prayer Books, have been promptly and liberally met, and I am happy to announce that the contributions of the Diocese have fully discharged the obligation to the Societies incurred during that period, for Bibles, Prayer Books and Tracts. Since August, 1850, the supply of Books and Tracts to the Clergy and Parishes, has far exceeded in amount the contributions from the Churches. I invoke, therefore, in behalf of the Bible and Prayer Book Society, on Whit Sunday, a general, and generous Contribution from all the Churches, to be transmitted to the Treasurer of the Diocese, who will forward the amount with the names of the Parishes, to the Society in New York.

I embrace this occasion to announce to the Diocese, that having been appointed by my brethren of the Episcopate, as one of the Delegates to attend, in London, the concluding services of the Third Jubilee of the Venerable Society for the Propagation of the Gospel, on the 15th of June; and the way being open for me, consistently with other duties, to undertake the mission, I have, with the concurrence of such of my brethren of the Clergy and Laity as I could consult, determined to accept the appointment, and shall take passage, if practicable, in the Steamer from New York, on the 29th of May.

By permission of Providence, I shall return in August or September.

I have appointed the city of Syracuse as the place of meeting of the annual Convention on the eighteenth day of August: and in case I should not return in time to be present, the record of my official Episcopal proceedings will be placed in the hands of the Reverend Secretary of the Convention. Having labored continuously for the term of thirteen years in the discharge of my Episcopal duties, except a short period of disability arising from a perilous accident when on a visitation of the diocese, and ordained ninety three Deacons and ninety two Priests, consecrated sixty one new Churches, Confirmed 9440 persons, preached 1866 times, and traveled about sixty five thousand miles, I feel assured that the acceptance, as matter of duty, of the honorable and gratifying appointment to visit England, and be present with my Right Reverend Brother of Michigan, at the close of the Jubilee Celebration, will not be deemed by my Brethren of the Clergy and Laity an undue relaxation from official duties at home.

Affectionately soliciting the prayers of the Clergy and Laity, in our behalf, and most earnestly commending you all to the blessing, grace and favor of God our Saviour, I subscribe myself

Your friend and Brother,
WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.
Geneva, Western New York, May 22, 1852.

BRIDGEPORT, May 17th, 1852.
To the Wardens and Vestry of Trinity Church, (Nichol's Farms) Trumbull.
GENTLEMEN:

Being, in the Providence of God, called to a new field of labor in another portion of the vineyard, I hereby tender you my resignation of the Parish, with sincere prayers for your temporal and spiritual good, and assurances of my esteem, and thanks for your hearty and friendly co-operation with me in efforts to establish a Parish in a destitute portion of the Diocese.

With much respect and esteem,
Your friend and pastor,
E. HUNTINGTON.

NICHOL'S FARMS, May 18th, 1852.
To the Rev. Enoch Huntington.

After a happy connection of nearly four years in mutual efforts to establish a Church in a destitute section, with but few to co-operate with, we cannot close the connection without bearing our testimony to your constant and self-denying labor to build up a Parish which you found in its infancy, in debt and discouragement, with a church edifice which was but partially finished, and which is now completed and free from debt. With sincere prayers for your welfare, wherever you may be called to labor, and the unanimous respect and affection of the parish for you, we subscribe ourselves,

Yours, with much esteem and respect,
CHARLES E. BOOTH,
PROSPER NICHOLS,
Wardens of Trinity Church, Trumbull.

New Publications.

BARROW ON THE POPE'S SUPREMACY.—The new edition of this book is thus mentioned in the last report 1851, of the Venerable Society.

"The Tract Committee have continued their labors unremittingly during the year. Many new publications have been placed on the Permanent Catalogue since the last annual statement. Nor has it been only to these works that the attention of the Committee has been directed: New and correct editions of books and tracts previously adopted, have been issued. The circumstances of the times have occasioned an unusual demand for the books and tracts contained in the class on the corruptions of Popery; and some of the weapons of defence against Papal error and usurpation have been found in the writings of our old divines, as well as of some living authors.* Among the volumes carefully reprinted under the superintendence of the Committee, may be mentioned Dr. Barrow's admirable Treatise on the Pope's Supremacy, the original manuscript of which was kindly sent by the Master and Fellows of Trinity College, Cambridge, in whose library that treasure is deposited. A remarkable dislocation of passages, and certain other mistakes, which had been handed down from one edition to another, have been corrected in the impression recently put forth by the Society."

"*The Rev. J. Endell Tyler's works, especially his series of tracts entitled "What is Romanism?" are among the publications alluded to in this passage. Since the preparation of the Annual report, the Society has had to lament the death of Mr. Tyler, and has expressed its sense of the value of his services both as one of its officers, and as a contributor to its Catalogues."

The new copy of Barrow's work is beautifully gotten up, and has the valuable addition of a full index. It, and also *What is Romanism?* can be obtained at the Depository, No. 20 John St., at remarkably low prices.

EXCURSION TICKETS.—St. John's Church, Somerville, will be consecrated (D. V.) on Friday the 28th inst., at 11½ o'clock. Arrangements have been made by which those attending the consecration can procure *Excursion tickets* for 75 cents.

A large mass of English and other intelligence is crowded out until next week.

CLERICAL CHANGES.

Rev. Samual Hollingsworth, to the Church of St. John the Evangelist, Stockport, Columbia co., N.Y.

Rev. William Staunton, to Potsdam, N.Y.

Rev. P. M. Stryker, to White Plains, Westchester county, N.Y.

Rev. Enoch Huntington, from Trinity ch., Trumbull, to Grace church, Broad Brook (East Windsor), Conn.

Rev. Wm. O. Lamson has removed to Brooklyn, and is for the present in Court street. Letters may be addressed to 241 Spring street, N.Y.

Rev. Horatio Gray, to Philadelphia.

TO CORRESPONDENTS.

Delta in our next.

For the Churchman.

At a meeting of Clergymen, held at St. John's Church, Yonkers, on Wednesday last, immediately after the funeral of Henry L. Storrs, late rector of said Church, the Rev. Dr. Morgan was called to the chair, and the Rev. Dr. Harris, was appointed Secretary.

On motion, Rev. Dr. Harris, Rev. Dr. Haight, Rev. W. F. Halsey, Rev. Mr. Cox, and Rev. Mr. Duncan, were appointed a Committee, to present Resolutions suitable to the mournful occasion.

The Resolutions were as follows:

Resolved, That in the decease of our Reverend Brother, Henry L. Storrs, we recognize the hand of Him, to whom alone belong the issues of life and of death, and that we bow in resignation to his will, in confidence, that his judgments, though unsearchable, are 'mercy and truth' unto those who fear him.

Resolved, That the singleness of purpose, the unobtrusive piety, and the Christian courtesy of the deceased, gave value to his life, and influence to his example; and that, while we mourn over our loss in his death, we rejoice in the remembrance of his living virtues.

Resolved, That we bear a willing and united testimony to the ability and zeal, and successful labor, of our departed fellow servant in the gospel of Christ. As of the former pastors of this Church, beside whose remains his own now rest in hope, so of him it may be written, "that his name is inscribed in the hearts of his people, and his record is on high."

Resolved, That we tender to the bereaved flock of our beloved Brother, our sympathy in this season of their sorrow, praying in his stead for them, that they may become his "joy, and crown of rejoicing," in the day of Christ.

Resolved, That we present to the family of the deceased, our heart-felt condolence in their deep affliction; and that we commend "the widow and the fatherless, to the widow's God."

Resolved, That as Brethren in the ministry, we desire to improve this sad Providence, as a warning unto ourselves that our "loins may be girded about and our lights burning, as servants who wait for the coming of their Lord."

Resolved, That a copy of the above Resolutions be enclosed to the family of the deceased, and that the same be published.

Attest, ROBERT W. HARRIS, Sec'y.
May 18th, 1852.

Notices.

The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church, will be held at the Vestry Room of St. John's Chapel, in the City of New York, on Wednesday, the 23d day of June next, at six o'clock, P. M.

EDWARD N. MEAD,
New York, May 22, 1852. Treasurer.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A stated meeting of the above Society will be held at No. 291 Fulton st., (Freeman Buildings), on Tuesday evening next, the 1st June, at 8 o'clock.

SAMUEL B. CALDWELL,
Recording Secretary.

☞ The Annual Convention of Prot. Epis. Church in the Diocese of Wisconsin will meet in St. Paul's Church, Milwaukie, on Wednesday, June 9th at 10 o'clock, A. M.

AZEL D. COLE, As't Secretary.
Delafield, Wisconsin, May 8th, 1852.

WHITSUNDAY.

The Anniversary of the introduction of the Book of Common Prayer.

On the Festival of Whitsunday, A. D. 1549, the Book of Common Prayer, substantially the same with that which American Churchmen now use, was, for the first time, used in the churches of our ancestral land. Martyrs, confessors, bishops, and doctors, had bestowed much time, labor and prayer upon the important duty, not of composing the work, but of compiling it from existing liturgies, having revised the same and brought them back to the primitive model in all essential particulars. And thus was our branch of the Church blessed with a guide to the public devotions of her children, by which they are enabled to offer to their God and Saviour an united, reasonable, and acceptable serviee.

Enjoying this blessed privilege, shall we not be willing to extend it to others less favored than ourselves? And on what day can our *Offerings* be more appropriately made *for the distribution of the Book of Common Prayer* than on the *Anniversary* of its introduction?

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, whose annual gratuitous distribution of our Liturgy is about *ten thousand copies*, in all parts of our widely extended country, hopes that, on the *approaching festival of* WHITSUNDAY, its great work will be remembered in the prayers and alms of American Churchmen.

Remittances may be made to
THOMAS C. BUTLER, Treas. and Agt.,
Church Depository, 20 John st.

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.

April 5, 1852–2m.

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.

April 5, 1852–2m.

Acknowledgments.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 4th inst., the following contributions, viz:

Church of the Holy Innocents, West Point, Rev J B Gibson, 19 50; M E thank ofg for diocesan miss, 10; St Stephens, N Y, Rev Dr Price, 50; Trinity, Granville, Rev W H Williams, easter ofg, 10; Zion, Sandy Hill, 3 78; and St James, Fort Edward, Rev S B Bostwick, easter ofgs, 14 40; St Pauls, Pleasant Valley, Rev C Sheldon Davis, 3:—Total, 100 68.

C. N. S. ROWLAND, Treasurer,
May 25, 1852. 55 Water street

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18 inst.

Ch of the Holy Comforter for seamen, Rev D V M Johnson, 5 20; Dr Jenkins, don, 5:—10 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 25, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

St Georges, Astoria, Rev T R Chipman, 20 19; Rev J B Pratt, miss Westfield, W N Y, 2; Dr Jenkins, don, 5:—27 19.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 25, 1852. 20 John street.

The undersigned gratefully acknowledges the receipt of $10 from the Rev Francis Vinton, D D, towards the building of a church in Keokuk, Iowa. OTIS HACKETT.

The Rev J L Gay desires gratefully to acknowledge the receipt of $202, chiefly from parishioners of Christ church, Savannah, to aid in the building of a church at London, Tennessee.

He desires also to acknowledge, for the same object, the receipt of $572 from the several parishes in Charleston, South Carolina.

May 25, 1852.

Advertisements.

LITTELL'S LIVING AGE, No. 420, 12½ cents.

CONTENTS.

1 Early Quakers and Quakerism, *Westminster Review*.
2 Church of England in New Colonies, *Morning Chronicle*.
3 Memoirs of Madame du Deffand, *Ladies' Companion*.
4 Alexander Pouchkine, *Eliza Cook's Journal*.
5 Imperfect Respectabilities, *Chambers' Journal*.
6 Philaria in the Blood of the Dog, *Edinburgh Philosoph. Jour.*
7 Drooping Buds, *Household Words*.
8 Anderson's Reminiscences of Dr. Chalmers, *Spectator*.
9 The Isle of Skye, *Times*.
10 Curiosity in Natural History, *Chambers' Journal*.
11 The Pasha's New Boat, *Household Words*.
12 Carlyle's Life of Sterling, *Christian Observer*.
13 Miss Austen, *New Monthly Magazine*.
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

The Holy Bible, containing the Old and New Testaments, (and Apocrypha,) *appointed to be read in Churches*. OXFORD: Printed at the University Press for the Protestant Episcopal Society for Promoting Religion and Learning in the state of N. Y., MDCCCLII. This beautiful new edition is in medium 4to., and new *English* type, cast for the work. It contains all the marginal references and readings, and besides the dedication to King James and the preface, (the translators to the reader) an Index, Tables of Scripture weights, measures, &c. An Appendix to the 2d Table of Superficial Measures described by Moses, Tables of Offices and Conditions of Men, of Time, of Kindred, and Affinity. The Superintendent of the Oxford Press writes that it is considered the best edition that has been published there. The subscriber is prepared to supply orders for the above Bible.

DANIEL DANA, Jr., Agent,
No. 20 John st., N. Y.

Boarding.—A small family, occupying an airy and commodious house in the upper part of the city, would be pleased to receive a gentleman and wife to board. Also a few gentlemen to lodge, with breakfast and tea. Any person desiring such accomodations, will please call at No. 207 20th street, near 8th Avenue. References given and required.

May 22, 1852–3t$

For Sale.—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

POMFRET, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H., Williamsburgh.
tf

FAMILY BOARDING SCHOOL
WILLIAMSBURGH, L. I.

Mrs. Ives, (Widow of the Rev. C S. Ives,) assisted by Miss Mary I. Clarke, (a Graduate of St Mary's Hall, Burlington, New Jersey,) proposes to open a School for the instruction of young ladies, in this city, on the second Monday in May.

This School will be limited to the number of twelve pupils, who will be received and governed as members of a Christian family.

Terms per Quarter,—Board and Washing, with Tuition in English Branches, $50; French and other modern Languages, each $5; Latin, $6; Drawing, $6; Instrumental Music, $15.

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth st.

REFERENCES.

Rev. A. C. Coxe, rector St. John's ch, Hartford, Ct.
Rev. S M. Haskins, rector St. Mark's ch, Williamsburgh.
Rev. B. C. Cutler, D. D., rector St. Ann's ch, Brooklyn.
Rev. C. Seymour, rector All Saint's ch, Brooklyn, L. I.
Rev. P. S. Chauncey, rector St. James' ch, N. Y.
Rev. W. E. Eigenbrodt, rector All Saints' ch, N. Y.
Captain H. Engle, U. S. N., } No. 76 Union Place, N. Y.
Shelden Smith, Esq., }
May 1, 1852—4t$.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852–3m 10 Wall street, N. Y.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

Poetry.

For the Churchman.

Mr. Editor, In the midst of affliction, it is refreshing to know and feel that our friends have departed in the hope of a blessed immortality; that they have gone upward with the song of victory, to unite with the songs and harps of Angels around the throne of God, at peace with all the world, and sharers in the great purchase of the Cross. Yea! in the midst of our tears, it is a blessed source of comfort to know and feel all this. Death indeed is divested of his sting, and the grave, instead of being a victor, dies among the vanquished enemies of immortality. In illustration of these views, may I ask the insertion in your paper of the following lines? G. C. M.

TRIBUTE OF MEMORY TO MRS. E. T. CURTIS, OF MAPLETON HALL, BRIDGEPORT.

BY J. W. NICHOLS.

Another conquest of thy arms, O Death!
 Another captive in thy dark retreats!
Gone is the fragile form—the fleeting breath,
 And lo! the mourners go about the streets!

The sound of grinding at the mill is low,
 Empty the halls her presence filled so long;
Sad moans the wind in solemn dirges slow,
 And hushed are all the daughters of the song.

The leafless Maples sing a chant of grief,
 Ye howling winds—O spare their wailing boughs;
As vanquished armies weep a fallen chief,
 They mourn the desolation of the house.

Ye who have gathered in that sunny Hall,
 If now by mem'ries fond attracted nigh,
Strange voices answer coldly to your call,
 And forms of strangers flit before your eye.

Where is the silver cord that bound the soul?
 'T is loosened—that the spirit form might rise,
That, too, is fled—and lo! the golden bowl,
 In glittering fragments round the fountain lies.

Yet, blest the thought, while bending o'er her urn,
 And mourning what no prayers nor love can save,
That tho' the dust to dust, as 't was, return,
 The spirit shall ascend to God who gave.

Peace, hope and trust, were in her latest breath,
 Praise mov'd her tongue till life's last sigh had fled?
Her Saviour led her through the gates of death,—
 Why all this sorrow o'er the sainted dead?

Call Death whatever name we choose to—here—
 Talk as we will of Angels that attend—
We see his portals open'd with a tear,
 Though Mercy turns them to admit a friend.

Through glass we see but darkly now, the life
 Which God, in Christ, reserves for His alone:
There shall we meet above all earthly strife,
 There shall we know all—even as we are known.

O, happy thought; that our expanded sight,
 Shall then behold, with boundless vision clear,
Why seeming wrong hath triumphed over right,
 And dark affections gathered round us here.

'Till then, O God! impart us strength to trust
 The saving promise of Thy Holy Word;
Give us to say, when "dust returns to dust,"
 "Blest are the dead who perish in the Lord"

Selected Matter

From the London Evening Journal of April 28.

Colonial Synods.

If the Colonial Church acquires that freedom to which it is entitled, it must work out for itself some form of Ecclesiastical Assembly; and the promoters of Synods in England are of opinion—and we think rightly—that there are circumstances in the Colonial Churches which would make the experiment of synodal action more feasible abroad than at home. This is not the first occasion on which the Mother Country has been under obligations to its colonies as regards recurrence to ancient principles; and perhaps, in a new life, unshackled by conventionalisms, society, civil or ecclesiastical, has a natural tendency to revert to first truths, and to fall back on its original organization, stripped of the moss of centuries of apathy or compromise. There are, we repeat, certain elements in the ecclesiastical state of the colonies which render any attempt on their part to recur to the original constitution of the Church more promising than is the case at present among ourselves. The pear is riper. The Colonial Church is at once better and worse than the Church of England; for, whilst its necessities are greater, it has a fairer chance of meeting them. It is better in that it is thrown on its own resources—that it has but itself to trust to—that it is surrounded by no *prestige* of mere numerical superiority and mere respectability—that it is open to few of the reproaches or regrets arising from past shortcomings, nepotism, or worse—that it is not wealthy, nor courtly, nor patronized, nor privileged. It is worse in that it has small temporal means—that it is inadequately supplied with a ministry, or missionary staff—and that it has to retrieve worse errors than any which mere poverty entails. Our Colonial Church was planted in the wrong way. Vegetable physiologists assure us that some plants have such a vigorous tenacity of life, that, if they are thrust into the ground "heels uppermost," their branches will become roots, whilst the roots will develop themselves into branches; and we trust that it will be so with Churches where the need of bishops has been the last thing thought of. But further, the Colonial Church labors under all the disadvantages attached to the title of an Establishment—a title, in its case, of a very shadowy character—while it is deprived of those substantial advantages which its actual voluntaryism, if fairly worked, would be sure to attract to it.

It is to this latter evil that Mr. Gladstone's measure addresses itself. His Bill is a vigorous protest against unreality. It treats the Colonial Church as what it actually is—a voluntary association of faithful men, earnestly and honestly imbued with its own views of Divine Truth—asking no favor, seeking no monopoly, preferring no exclusive claims—but simply demanding to do its own work, to settle its own constitution, and to draw its own lines and limits in its own way. Here in England there is still floating about in society a vague feeling that the Church and people of England are conterminous—though, apart from theory, it might be hard to say in what the existing union of Church and State really consists. And something of this haziness attaches to the popular estimate of the Church in the colonies. To be sure, the Church is not, properly speaking, established there; but there is no knowing whether some of the accidents of its home establishment may not accompany it in its distant settlements. In England, it has courts and canons, and the shadow of a discipline; but, in the colonies, to prevent the evils which might arise from transplanting a canonical system that rests partly upon secular, partly upon spiritual sanction, it has been left without any law at all. As the colonial bishops have no civil jurisdiction, they have been driven to the alternative of acquiescing in total anarchy, or of extemporizing a tyranny as the only mode of vindicating their spiritual powers. The inferior clergy have neither rights, nor remedies, nor any settled nor recognized power of appeal from episcopal autocracy; while the prelates have only extra-judicial, and often ineffectual methods of checking the worst extremes of clerical contumacy or neglect. As to the laity, their position is equally unhappy—they have neither privilege nor discipline. The consequence is that, generally speaking, they value Church communion neither for what it gives nor for what it withholds. In a word, all ranks of the Colonial Church are in that anomalous, disorganized, and unsatisfactory state which naturally results from the total absence of an ecclesiastical constitution.

Mr. Gladstone's Bill does not propose in any way to dictate to the colonies. It does not send out an improvised constitution. It does not commit Laud's great blunder of imposing upon a community having its own national temper, and its own peculiar exigencies and tendencies, a settled scheme of discipline devised to meet totally different requirements. The measure which is to be recommended to the House of Commons to day only seeks to clear the ground—to let the colonists devise their own schemes for their own needs. Certain limits—such as the power of appeal to the Mother Church—are still imposed on their freedom of action, and these will perhaps require modification; but, with such exceptions, our spiritual children are very rationally left to shift for themselves. The Anglo-American Church, on the separation of the two countries, found no insuperable difficulties in hammering out its own weapons and armor in its own forge; and we have full confidence that the Canadian and Australian Churches will be found equally competent to do their own work. Dislocated and deranged as may be the affinities of the Colonial Churches, they cannot enter upon the labor of re-construction under conditions less favorable than those through which the Church in the United States, with all its imperfections, has struggled into organized life and activity.

Let us add that this measure ought not to be viewed with jealousy or suspicion by the Colonial sects. Free themselves, let them show their respect for religious liberty by permitting others to possess those rights which they themselves enjoy. The Colonial Church seeks no charters—asks no monopolies; it is contented to exchange names for truths, and barren theories for practice. All that it demands is real and substantial toleration. If the Church has principles, life, order, and form, it only desires to impose them on those who voluntarily acknowledge their efficiency. With those who dislike the Church, its doctrine, or its discipline, it seeks not to interfere—it only claims not to be controlled, dictated to, or impeded by those who are not of its communion.

In this Bill we have a test of the amicable feelings of the Government towards the Church. We have heard much of the Premier's sympathy with the Church—we shall now see how far it may be relied on for any practical end. In the present case her claim is only for justice; and nothing can be more moderate than the terms in which it is couched. Let it be remembered that the measure is only permissive and experimental. Its provisions are not to be enforced. Any Colonial Church which may prefer bondage to freedom will still be at liberty to wear its fetters. If, after all, in the conflicts of evil, those most concerned should deem the remedy more perilous than the disease, the alternative is still open to them; for it is only a choice which Mr. Gladstone's Bill offers to the Church. We cannot anticipate that Lord Derby will refuse a demand which is certainly of a "humble," no less than of a "useful" character.

Church Affairs in England.

The *Derbyshire Courier* gives an interesting account of the re-opening, on Thursday, of Hathersage Church, situated among some of the most beautiful scenery of the Peak:

"The day was one of the warmest and clearest that has ever been brightened by an April sun.—The church bells, from early morning, had sent the echo of their chimes along the mountains; a flag waved from the church tower, and hill and valley were soon dotted over with groups in their gayest holiday costume, wending their way towards the parish church; for the parish church—a beautiful old building whose tapering spire has for centuries been a land-mark for the traveller, and a heavenmark for the worshipper—had recently been restored by the exertions of the Rev. H. Cottingham, the beloved pastor of the mountain flock, aided by the cheerful co-operation of his willing parishioners.—The people were anxious to show their veneration for their vicar, their devotion to the Church, their honest pride in what they had effected, and seldom has there been more enthusiasm displayed on similar occasions, than by the parishioners of Hathersage, on Thursday, the 15th inst. The substitution of open sittings for pews, has preserved the proportions of the interior, and there is now an uninterrupted space from the altar window, where the sunlight streams through Gothic panes, to the western window, under which the ringers may be seen plying their cheerful but devout labors. The zeal of the parishioners has provided many decorations for the walls or windows of the church; nor would it be fair to omit a passing notice of some of the most successful and conspicuous of these ornaments. On the east window are emblazoned representations of the nativity and crucifixion, and these were defrayed by subscription. The working people contributed the window in the south aisle, where St. Peter and St. Paul were represented in stained glass. The vicar gave the beautiful window on the south side of the chancel. Miss Wright, of Brookfield, presented a rich altar cloth of crimson velvet, Mr. Norton, a Bible, and Mr. Eyre, of North Lees Hall, with great generosity, has offered to provide an organ for the church, whenever preparations shall have been made to receive it. These preparations will be soon made; and the beautiful chapel of the Shuttleworth family, now in course of restoration, will shortly be thrown open, and add an additional feature to the present appearance of the church. The Earl of Newburgh has restored the ancient monuments of his family. The Sunday school children lined the footpath to the church on either side. The church itself was crowded during the morning and afternoon services. In the morning, the Bishop of Litchfield preached a sermon charmingly suited to the occasion; in the afternoon, Canon Trevor delivered an eloquent discourse. The choir, which was quite a model for a country parish, sang the responses and psalms most admirably, and £80 in the morning, and £21 in the afternoon, were added to the funds of the building committee."—*Guardian.*

The chancel of Cubington Church, Warwickshire, restored under the direction of Mr. Butterfield, was reopened on Friday last, when upwards of forty clergy were present, in their surplices and hoods. Prayers were intoned by the Rev. W. S. Miller. In the Communion service, the Ven. Archdeacon Sandford was assisted by the Rev. R. H. Seymour and Rev. John Keble, the latter preaching a sermon from Acts xx. 35—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." There was collected at the offertory £42 9s. 9d

The Earl of Essex laid the foundation-stone of a new church at Leavesden, in the parish of Watford, on Wednesday last. The building is to be Early English, from designs by Mr. Scott.—*Ibid.*

The quiet little parish of Ulley-cum-Brampton, near Rotherham, York, was the scene, on Thursday 22d April, of an interesting event—the anniversary of the dedication of the church of the Holy Trinity, and the first school-feast of the recently established Sunday and day schools, being celebrated on the above day. At nine A. M. a procession was formed, to the number of seventy, and proceeded from the temporary schoolroom to the church, headed by the teachers and choristers. As they approached the church, the scene was most impressive. The beauty of the sacred edifice, the imposing character of the procession (two large banners floating in the breeze, on which was emblazoned the emblem of our faith, the Cross of Christ), the sweet sounds of the *Te Deum* sung by the choir and children as they entered the consecrated ground, did not fail to produce its full effect of devotional fervor upon the hearts of the numerous assemblage. Matins commenced at 11 A. M. Holy Communion was afterwards administered to a large number of the congregation, and the offertory set apart towards the erection of a new school-house. It is a fact worth stating, that this new district, at one time *entirely in the hands of Dissenters*, since the full carrying out of the Church's services according to the rubric, numbers the whole of the inhabitants, with the exception of about a dozen, as regular attendants in its sanctuary.

For some time past, the choral service of St. Peter's Chapel, Charlotte-street, Pimlico, has been carried on by the Rev. Philip Hale, Head Master of Archbishop Tenison's Grammar School, S. Martin's-in-the-Fields. The results, as exhibited in an increased number of attendants during the late season of Lent, and in the greater proportion of them having become communicants, are very gratifying. On Low Sunday, however, Mr. Hale, before proceeding with his sermon in the evening, announced to his congregation that he should, after that night, cease to be responsible for the duties of the chapel, because the charge had become too great for him.

Great regret is felt at Mr. Hale's resignation of the position he has occupied; but we trust, to use his own language, "that in the steadfastness of his people, his successor will find that he has not labored in vain."—*Ibid.*

Preparation for the Next Convocation.—At a meeting of the clergy of the Rural Deanery of Odiham, in the archdeaconry of Winchester, held on the 20th inst., the following resolution was unanimously adopted:

That the rural dean be requested to write to the archdeacon, calling his attention to the presumed neglect of the proper officer of this archdeaconry in not sending, on the last occasion, citation and notice to the clergy with respect to the election of proctors to serve in Convocation, and requesting that, on the forthcoming election, an opportunity be afforded to the clergy, of exercising their legal rights."

Tendencies of Dissent towards Skepticism.—Our miscellaneous intelligence states that three students have been expelled from the New Dissenting College in this metropolis. Mr. Robert M. Theobald, A. M., one of the expelled, has published "a statement of facts" connected with the expulsion, which are briefly summed up in an article in the *Leader*:

"On the 3d of February last, in class, Dr. Harris, the principal, whose attention seems to have been directed to the heresies of certain students, put questions, which led to a conversation of three quarters of an hour. Three of the students, Mr. Theobald, Mr. Hale White, and Mr. Frederick White, were summoned before a meeting of the Council, on the 13th, and, in the interval, invited each to hold a conversation, severally, with Professor Godwin. On the 13th, each was before the Council for about half an hour, and cross-examined by laymen as well as ministers. Next day, the students were told that they had expressed opinions incompatible with their retention in the College.—The father of the two gentlemen named White attended at the next meeting of the Council, and made three demands:—That the moral conduct of the students be placed above suspicion; that the opinions for which they were condemned should be distinctly stated; that the creed or law according to which they were judged, should be produced.—These demands were not granted. A few brief conversations resulted in a new proposition by the Council, that the three students should withdraw from the College for three months, to reconsider their position. The students declined this species of voluntary rustication, and desired to know in what way they had broken the law? Still no compliance was made with this repeated demand; but, on the 27th of March, the students were peremptorily told by the council, that their connection with the College must cease. The points in controversy with Mr. Theobald appear to have been these: He regarded the Bible as being not in itself a revelation, but the record of a revelation; he accepted the Bible as an historical record of authority, resting on its eternal worth; he repudiated a comparison of the inspiration accorded to the writers, and that accorded to men of genius like Shakspere, although derived from the same origin, because in the one case, directly conveying injunctions to mankind, and in the other, directly instructing."

The *Leader*, rejoicing in its new disciples, says the other two expelled students hold, in the main, similar opinions to Mr. Theobald, and hints that the number in the College who hold "progressive opinions," is by no means limited to the three expelled. It quotes the following passage from a letter by Mr. Theobald to his father, to let the reader see the "spirit at work":

"I believe that the opinion which makes the Bible so unique in its origin and nature, arises from a false intellectual expression and interpretation of a true feeling. Men have felt that the Bible is the greatest of books, and that it contains an articulate and clear expression of the very truth which they need in their most important relationships—their spiritual position before God—and they have rightly said. 'This is God's book—His chosen guide for life—His appointed messenger concerning Himself and immortality.' Now, so long as this truth remains thus in the region of mere feeling, not as yet clothed in entirely scientific notions, it is true. Directly it is translated into the language of the intellect, there are a thousand chances that it will be misrepresented and perverted. And so it has been. That it is God's word, is made to mean another thing, than the same expression does mean when it is spoken of every true, beautiful thought, that stirs and inspires a man's being, and gives life to his spirit; and thus God is represented as having two voices—one very uncertain, indistinct, inarticulate, and even distorted, in nature, consciousness, books in general, history, and humanity—another voice, perfectly clear, distinct, articulate, &c., in the Bible. The two are opposed to one another instead of being identified, and what is contained in a book, subject to all the uncertainties of interpretation (&c.) which necessarily belong to literature of all kinds, is made by confident and baseless assumptions, more certain and final than the teachings of nature and consciousness, however enlightened by culture, and by the book itself. In truth, the New Testament is valuable, not so much for its statements as for its descriptions—its pictorial representations of the most perfect and divine life that has ever lived upon earth; and, presenting this picture, it leaves man, if he dare, to theorise upon it, and spend his intellectual resources rather in curious investigations concerning the nature of the colors in which it is drawn, than the divine beauty which is represented."—*Ibid.*

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CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.
April 17-6t. REV. J. GRAEFF BARTON.

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf
Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2. 3, and 4.
Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.
School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher
List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10-10t

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6ff

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.
For sale by DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case. general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr8

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.
Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of	French and Italian,
James Brown,	"	Classics and Mathematics,
Leopold R. Briesach,	"	German,
Hildebrando Marti,	"	Spanish,
Joel E. Barlow,	"	Drawing and Penmanship,
R. Bond,	"	Painting in Oil and water colors,
Wm. H. Walter.	"	Piano Forte and Organ,
James A. Johnson	"	Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe,	"	Assistant in Junior Department.
——————,	"	Tactician.

Visitors.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.
Wanted, a Tactician. Ap 10-10t

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character.*" By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character.*" By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock.*" With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WATCH AND PRAY. A sequel to "*Helen Morton's Trial.*" By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

THE WAY THROUGH THE DESERT; or, THE CARAVAN. By the Rev. R. Milman, M. A. With four beautiful illustrations, executed by Bobbett and Edmonds, from designs by Field. 1 vol, 110 pages; 16mo, fine muslin, (62c), gilt edges, (75c), 18mo, half morocco binding, (31c), fancy paper covers, (25c).

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. Wm. Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 243 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WHAT DO I WANT MOST. By Mrs. S. C. Studley. With two fine engravings, from designs by Matteson. 117 pages, 16mo, fine muslin, (50c), gilt edges, (63c), 18mo, half morocco, (25c), fancy paper covers, (14c).

THE FRIENDS. *A Tale for Youth.* With a frontispiece, 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).

PHŒBE, OR THE HOSPITAL. By the author of "*The Friends.*" With a frontispiece. 70 pages, 18mo, muslin, (25c), half morocco, (15c), fancy paper covers, (7c).

THE PRIMROSES, OR THE ELDER SISTERS. By the author of "*The Friends.*" With a frontispiece. 65 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

MAURICE FAVELL, OR THE SINGING LESSONS. By the author of "*The Friends.*" With a frontispiece. 64 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

THE PRIZE, OR THE PRECIOUSNESS OF A MEEK AND QUIET SPIRIT. By the author of "*The Friends.*" With a frontispiece. 45 pages, 18mo, muslin, [26c], half morocco, [12c], fancy paper covers, [5c].

LETTER TO A YOUNG PERSON ON BECOMING A MEMBER OF A CHURCH CHOIR. By the Rev. George A. Leakin. With a finely engraved frontispiece. 24 pages, 18mo, half morocco, [9c], fancy paper covers, [8c].

THE ROOK, AN EXAMPLE OF INDUSTRY. With two fine engravings. Muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

Beautiful Gift Books,
In Fancy Paper Covers, in Packages, or Singly.
Super 16mo. Editions in Enamelled Paper Covers.

Package No. 1 $1 06
The Shadow of the Cross, 25
The Old Man's Home, 25
The Distant Hills, 25
The King's Messengers, 25

Package No. 2 $1 06
The Dark River, 31
The Combatants, 37
The Revellers, the Midnight Sea, and the Wanderer, 38

Package No. 11 $1 06
Helen Morton's Trial, 37
My Mother's Jewel, 38
Agnes and Eliza, 31
The Church Catechism, and Order of Confirmation, Illustrated with 16 fine Engravings. *Covers printed in gold,* 28

Books for Children and Youth,
In Fancy Paper Covers, in Packages, or Singly.
Designed for Cheap Distribution.

Package No. 3 $0 68
The Shadow of the Cross, 16
The Distant Hills, 16
The Old Man's Home, 16
The King's Messengers, 20

Package No. 4 $0 57
The Dark River 20
The Combatants, 25
The Revellers, 14
The Midnight Sea and the Wanderer, 08

Package No. 5 $1 00
Helen Morton's Trial, 25
Harry and Archie, 12
The Dove, 08
Christmas Carol, 05
Stories on the Lord's Prayer, 12
Story of Joseph and his Brethren, 10
Edward Trueman, 10
The Castle on the Rock, 08
Fidelis, an Allegory, 05
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George Austin, 16
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Thomas and Anne Thompson, 04
The Christmas Secret, 04

Package No. 10 $0 25
The Rocky Island, 04
The Little Wanderers, 04
The Prophet's Guard, 04
The Vision of the Three States, 08
The King and his Servants, 05

New Books.

Package No. 12 $0 36
The Prize; or, The Preciousness of a Meek and Quiet Spirit, 05
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The Friends. A Tale for Youth, 10

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3 The Happy Cottagers; and, May Day, 3
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5 The Happiest Day of the Week; and Lucy Goodwin, 3
6 Joe Collins, 2
7 Look not on Temptation, 3
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2 Idle Jane 2
3 Robert Wiles; or Too Fast at First 3½
4 The Generous Boy 3
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6 Sauntering Sam; and, Bustling Bob 2½
7 Honor and Honesty; and, No Weather sent in vain 3
8 Mary Kingston 2
9 Judge No One's Motives 3
10 The Deaf Widow 2
11 Lota 2
12 The Birth Day 4

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2 Maria Calvert; and, Joseph Hervey 3½
3 The Passionate Boy 3
4 The Holiday Visit 3½
5 Civility Never Lost 3
6 It Will do To-morrow 3
7 Oliver Kirby 4
8 Fear to Fall 2
9 Ethel Bulkeley 3
10 A Stitch in Time 3
11 Mrs. Gibson 4
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Not in Packages.
The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy 6
Letters to a Young Person Becoming a Member of a Church Choir 3
The Loss of the Kent East Indiaman 4½
The Jewels, or Michael Ashdell's Trial 8

Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.
Nov. 15.—tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
REV. P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - -	$103,300 00		
Paid for purchased policies - -	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President,
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.
George W. Southwick.	

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

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